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Christian Sanity

A. T. Schofield M. D.

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CHRISTIAN SANITY

BY

A. T. SCHOFIELD, M.D

Author of "The Unconscious Mind," "The Knowledge of God," "With Christ in Palestine," &c., &c.

WITH A PREFACE BY

DR. HANDLEY MOULE

(Bishop of Durham)

Σωφρονήσατε!

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"We should live soberly and righteously and godly in this present world."

"Lord, Lord, did we not prophesy by Thy Name, and by Thy Name cast out devils, and by Thy Name do many mighty works?"

. . . . . .

"Depart from me, ye that work iniquity!"

PREFACE

(By the Lord Bishop of Durham.)

My friend, Dr. Schofield, has been good enough to shew me in proof some important specimens of his work, *Christian Sanity*. The topic to which he addresses himself is of permanent and now also of peculiar and pressing gravity.

In every direction we are met with theories of spiritual life, and with actual or alleged phenomena of spiritual or psychical experience which force upon the Christian observer the anxious question, What are these teachings, what are these experiences? What must I think of their relation alike to the promises and the warnings of Scripture? What is their place in the study of religion? What is their bearing on the salvation and sanctification of man?

Dr. Schofield has long given his attention, the attention of a highly skilled and widely experienced physician, who is also the convinced and devout believer in our Lord Jesus Christ and His Word,

to topics which lie close to those to which he addresses himself in *Christian Sanity*.

The specimens of his work on this subject which I have been permitted to see in advance, along with my antecedent confidence in the writer's high competency as student and teacher, lead me to welcome the appearance of the work as one which is timely in a high degree. May it powerfully aid the cause of what St. Paul so often calls in his latest Epistles, "**the healthful doctrine.**"

HANDLEY DUNELM.

December 2nd, 1907.

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TO THE READER

I AM asked to write this book for two reasons. First, there seems to be at the present time a special need for some serious attempt to be made to indicate the line that divides sound from unsound Christian practice, more especially in large gatherings and in the more advanced stages of the Christian life. Secondly, I presume the subject is placed in my hands because, as a Christian physician, I have been for so many years exclusively engaged in seeing and trying to help nerve sufferers of all sorts, including large numbers of Christian people who have lost their health through religious excesses of various kinds, or through some morbid forms of religious exercises.

Personally I think that a clergyman would be, for many reasons, much better fitted than myself for this difficult and delicate, though perhaps necessary task; but as it has fallen to my lot I will endeavour to throw what light I am able to do on

the subject. I, of course, write as one in full sympathy with all forms of religious life, and as holding all the ordinary articles of the Christian faith; and especially in regarding the inspired Word of God as a final court of appeal in all matters pertaining to faith and doctrine. I shall have to touch upon other topics of great interest, besides those directly concerning sanity; such as Christian life in childhood and youth.

One thing however is impressed upon me already, as I write these opening lines, that although to some extent I may be qualified to be a mentor, as being for so long a time acquainted with Christian aberrations, it is well to remember that in touching Christians one is touching those who have touched the Divine; and one must move cautiously and reverently amongst soul-mysteries where God is never very far off; and be very careful before one lays down rules of right conduct on the lines of ordinary mental and medical science, for the limitation of the servants of a Divine Master.

Still, after all there *is* such a thing as Christian Sanity, and there *is* a life in accordance with it that is in favour with God and with wise and thoughtful men; while, on the other hand, there is an un-Christian insanity, which, however high flown

its pretensions or mystic its language, brings neither glory to God nor help to men.

It is therefore with a due sense of the importance and delicacy of the work that I will try and indicate as far as possible the line of demarcation between these two.

I cannot of course please all, nor would it be desirable if I could. I can only point out what I think is comprehended and what is excluded by the title of this book, from the long and often painful experience I have acquired not only of the psychology but of the pathology of Christianity. I am indeed constrained to write it in the hope of pointing out that line of conduct which Scripture specially enjoins for those who live in these closing days.

ALFRED T. SCHOFIELD, M.D.,

19, HARLEY STREET,
LONDON, W.
January, 1908.

CHAPTER I.

General Scope of the Subject

THERE is no country where deviation from the normal is so severely looked upon as in these Isles. On the Continent and in a marked degree as we travel further and further from these shores, passionate words and actions, and manifestations of excitement pass without comment, which would be regarded here as almost maniacal and certainly not compatible with full sanity. This is especially so in the whole of the East, for there conditions pass unnoticed, that at home would demand an asylum or a straitjacket.

Nor do we find, taking England again as a starting point, and travelling West instead of East, that the idea of what constitutes sanity is more restricted On the contrary, there again, and especially in Christian circles, all sorts of vagaries and extravagances are tolerantly regarded, and by no means looked upon as signs of mania.

There can be no doubt at all that in this country the limits of what is regarded as sane and sober

conduct are narrower than elsewhere, and that if a man can pass muster here, he will not be regarded anywhere else with suspicion.

This may account for the demand for a book on this subject, and there is perhaps the greater opening for this monograph, because as far as I have been able to ascertain, no similar work has yet appeared; and while I could wish the subject had been treated by abler hands, I do not think it could have been approached with a deeper sense of its importance, and its value at the present day.

To understand what is meant by sanity and by Christian sanity, some sort of definition is indispensable, for we must understand what we mean by the words we use. It is, however, easier to ask for definitions than to get them, and especially in such a case as this. As far as I know, no definition of either sanity or insanity *that will cover all cases* has ever yet been given, and even in studying individual cases there are always those so exceedingly doubtful, that since the dividing line has never yet been drawn, it is impossible to pronounce them either sane or insane. As Burke has so wisely said, while 'no man has ever been able to say exactly when twilight begins or ends, all men can distinguish between day and night.' The law of the land only recognizes sane and insane, and so far has steadily refused to accept a borderland class; chiefly on account of the impossibility of making a valid distinction as the dividing line is approached. It would be of the

greatest possible service in hundreds of mild and doubtful cases could the sufferers receive some care without being placed in asylums. As it is, there are numbers there for whom they are not intended ; while on the other hand very many are at large to their own danger who ought to receive some care ; but no institution has yet been opened for their relief.

If there then be such difficulty of judging of some people's mental condition in ordinary affairs, how far more complicated does the problem become if we look at it with regard to Christian life, and from the standpoint moreover of a Christian rather than that of a medical man.

I hope in the third chapter to describe as well as I can what I mean by Christian sanity. But in doing so we must remember that it is not for us to deny the action of the Spirit of God in Almighty power on the hearts and lives of men, nor to lay down any laws for His action.

We thus see at once how dangerous it is to pronounce any spiritual effects in Christian lives to be sane or insane, according to our preconceived ideas, based solely on human phenomena.

At the same time, while confessing the great difficulty of the task and fully aware of the caution required, we cannot shut our eyes to the crying need there is at the present day at least to attempt it.

Everywhere the name of Christ is blasphemed through the wild excesses and fanatical outbursts of Christian, or so-called Christian, men and women.

Such has been the case in all ages of the Church, and the wildest insanities have been permitted under the name of Christ and Christianity.

But in the present day the matter is much worse. Not because the excesses are greater, but because the standard of rational life is higher, and though not yet defined, the limits of sanity are certainly better understood, and any outrages on the name of Christ are more flagrant and more disastrous to Christianity.

I write this book because of the Holy Name by which we are called, and one cannot but shudder to see how it is dragged through the mire of this world's ridicule owing to extravagances whose claim to be Christian, should never have been allowed.

All who profess and call themselves Christians must account it one of the dearest wishes of their hearts to see that Name reverenced and its dignity upheld by the conduct and practice of those who profess it.

I know well that the love of God when it reaches and touches the heart of banished man and brings him back to his Father's arms, may occasion such transports of joy as marked the return of the prodigal son in the parable. But though these may be misunderstood by those who do not share them (as by the elder son in the parable), they are divided by a wide gulf from the excesses of which I speak, and are as different in their character as in their source.

It is quite possible that many who read these lines are wholly unaware of the extravagancies to which I refer.

Their lives have been guarded and secluded, and they may not even have heard of much that has caused this book to be written. But they have seen and do know how unbalanced and easily shaken the faith of multitudes is; and how little is known in many places of that Christian stedfastness and steady sanity that characterized earlier and quieter days. The wildest doctrines, the newest up-to-date theology, the most mystic nonsense have only got to be spread abroad and their dogmas ventilated and discussed and gratuitously published far and wide by the cheaper papers, and one sees scores and hundreds of men and women, whom hitherto we deemed to be steady and sober-minded Christian people, carried off their feet by the flood, and joining the throng of worshippers at any new shrine; at which, though many old names are retained, a new worship is offered and a new God adored. It is the devastating effect of these novel cults that demonstrates how little ballast there is of sober sanity in the average twentieth century Christian man.

But one need not, alas, go to strange creeds to see practices that can hardly be described as sane. Right in evangelical and ultra-protestant circles deeds are done and scenes enacted that by half the spectators are described as manifestations

of God's Holy Spirit, and by the other half as demonstrations of Satanic power.

Surely in the present day a Christian of sane and sober mind should be able to distinguish between the operations of the Spirit of God and the outbreaks of diabolic energy; and Christians should not be led away by the latter, as they undoubtedly are. I shall endeavour in this monograph to trace out some of the causes to which this unsteadiness and want of discernment are probably due.

There is yet another additional reason for sobriety and sanity, and that is because the end approaches. Whatever may be our views as to the future, all Christian men and women know that we are nearing the close of the age and that there is much predicted in the Bible that is not yet fulfilled, but will shortly come to pass.

When, in the language of St. Peter, the adversary, the devil, goes about **"as a roaring lion,"** our only safety is to follow the Apostle's advice and to **"be sober,"** as well as **"vigilant."** It is well for us to lay to heart the very last words of this Apostle that have been given to the Christian church, for they are full of solemn meaning to us at the present day.

"Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness."

If this verse had been more heeded there would

be no occasion for this book; and the Church of God would have been spared much that has disgraced it.

In considering the subject I may point out that the personal and the racial factor must of necessity be taken into account. The Celt is not the Anglo-Saxon and never will be, and a line of conduct that may be congruous and sane in the one, becomes incongrous, if not insane, in the other—another instance of the impossibility of absolutely drawing a rigid line of demarcation. Because certain things happened at the Welsh revival among Celts that is no possible reason why they should happen in England amongst Anglo-Saxons.

It was through the want of seeing this that the attempt was made, and incongruous and unseemly scenes occurred recently at one of our largest Conventions.

St. Paul, after giving the most exhaustive instruc tions for the conduct and procedure of the Church of God in all its assemblies, sums up his whole Apostolic charge in one pregnant sentence, as he concludes with the comprehensive and important exhortation, **"Let all things be done decently and in order."**

In this first chapter, which only indicates the subject that is to occupy us, I cannot lay down in detail how this is best to be done. There is no doubt that the exhortation must not be interpreted in too rigid or frigid a sense, but with the warmth

and love and liberty that must ever characterise true Christian procedure. Indeed, as I have indicated, it is by no means impossible or uncommon to set sanity before Christianity.

It is quite easy to be sane if we are dead; and no one can say that where there is no life there is any insanity. Indeed, insanity itself is a proof of life, although grievously disordered.

One has therefore but scant patience with those censors, who because themselves dead in spirit to the higher Christian realities, condemn as insane all active proofs of Christian life. It is cheap and easy so to do, but grossly misleading.

It is indeed impossible, as the Apostle argues in the first of Corinthians (chap. ii), for a man to know anything but "**the things of a man**," with which the "**things of God**" are placed in sharp contrast. These latter, says the Apostle, are known by none but the Spirit of God and the "**natural man**," that is, the man not living the spiritual life, not only cannot know these things of God, but they appear to him foolish or insane, as so many things do to us which are beyond our comprehension.

A stolid Anglo-Saxon tourist surveying with British phlegm the antics and gesticulations in an excited French quarrel might well deem the men mad because he understands neither their language nor their spirit.

I do not therefore attempt here to answer any common outcries against Christians generally as

insane, for these have been common in all ages from New Testament times. Indeed the first Christian gathering ever recorded was looked upon by many as an assembly of drunkards, if not of the insane. ("**These men are full of new wine.**" Acts ii. 13).

But although much of the outcry against the so-called "insane" conduct of Christians may be safely disregarded, especially when it proceeds from those who have no real knowledge of, or sympathy with Christianity, there still remains, as I have already said, quite enough that is a reproach to religion in the eyes of most earnest Christian people.

We must remember, in enumerating some of the causes of this, that an ill-balanced or diseased mind does not necessarily become balanced and sound when Christianity is embraced, and in writing of vagaries and excesses one must always consider by whom they are committed, as the mental state so often explains all: and if on the one hand it clearly shows that the acts complained of are not of Divine or Spiritual origin, it equally shows they are not of the devil, as one is often too ready to assume, but are the natural products of a weak brain.

We may indeed, in searching out causes for the various scenes and acts that bring disgrace on Christianity, find three that are prominent. One is that which I have just mentioned—the mental condition of the individual in question. Another is the effect of false teaching and example. The third lies at the door of religious parents and teachers in

not sufficiently warning and strengthening their children or pupils as they grow up against all excesses and extravagances associated with Christianity.

* * * * * *

It only remains for me now briefly to indicate the plan of this book. I propose in the first place to examine what is said respecting sanity in Christian practice in the New Testament, and then having laid our foundations on the solid rock of Scripture, proceed to see what practically constitutes sanity in Christianity at the present day, and review the development of Christian life in different stages and at different ages.

The next thing will be to examine the teaching and practices in conversions, revivals, missions, and Christian conventions, and see how far much that has transpired lately is to be recognised as the outcome of a sound mind, or as the action of the Spirit of God.

We may then consider Christian sanity in relation to the higher spiritual experiences, and carefully examine the special dangers that beset the path f more advanced Christians. Lastly it may be well to examine the pathology of Christianity, that is, those forms of religious aberration that seem to arise from certain misuses of Christian doctrines and practices.

In other words, in this last chapter we may look at our subject of Christian sanity a little from

the medical point of view rather than simply from the Christian standpoint.

It is to be hoped that when we have traversed this ground together we may have learned something more of the gravity and importance of the whole matter, and be better qualified to discern what is not of God or of the Holy Spirit; while at the same time we may be able to recognise and endorse every action of Divine power.

CHAPTER II.

The Bible on Christian Sanity.

ON opening our New Testaments two points at once strike us respecting our subject. The one is how often Christians (and their Master) were accounted mad; and the other, how constantly they are exhorted to be sane.

We may get some valuable general light upon our subject by first of all briefly reviewing the passages in question.

I will begin with insanity, first as to the Master and then with regard to His servants. Four times our Lord was said to "**have a devil,**" and once to be "**mad**" or maniacal, and once to be "**beside himself**" or bewitched (ἐξίστημι), a milder word. I will take the passages in their order.

Mark iii. 21, Luke xi. 15. "**And when his friends heard it, they went out to lay hold on him: for they said 'He is beside himself.' And the scribes which came down from Jerusalem (to Capernaum) said 'He hath Beelzebub.'**" The setting of this scene is remarkable. Just before, St. Matthew (xii. 18-21) gives us God's estimation of the man Christ

Jesus at that very time; and it forms an interesting contrast to that of His "friends."

God says, **"Behold my servant whom I have chosen; My beloved in whom my soul is well pleased; I will put my Spirit upon him. And he shall declare judgment to the Gentiles. He shall not strive nor cry aloud; neither shall any one hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust."**

His friends at this very time go out to lay hold of him as insane.

His enemies say He has a devil. Here is a threefold simultaneous estimation of Christ, and it is not without warning at the present day, and may well cause Christian "friends," as well as the writer of this book, to proceed with caution, lest their judgment should be found equally grievously astray!

The immediate ground for supposing insanity here appears to be that our Lord had no time for any set meals. In Matt. xi. 18 He had already pointed out to His disciples that this abstinence from food caused John the Baptist to be condemned as having a devil. This attitude of His friends gives us an instance of the very slight grounds upon which we are sometimes led to doubt one another's sanity.

With regard to His enemies, they then and there committed that special sin against the Holy Ghost

concerning which our Lord speaks in such solemn terms.

Here then at the very outset we get a fearful warning against hastily assuming that unusual and unconventional phenomena in Christian work are necessarily of Satanic agency. It calls, upon us, indeed, perhaps more than any other passage in Scripture, to exercise the greatest care in judging any manifestations that claim to be those of the Spirit of God. This whole passage has much to say to us to-day.

The next instance is John vii. 20. **"The multitude answered, 'Thou hast a devil,' who seeketh to kill thee?"** The accusation here is for quite another reason, and appears to be rather a malicious remark than the utterance of the deliberate judgment of His "friends." Our Lord had revealed the thoughts of His hostile audience suddenly and in a most disquieting manner by quietly saying, **"Why seek ye to kill me?"** They, conscious, or perhaps as yet but semi-conscious, of the impulse that lay deep in their hearts, tried to attribute the idea to a delusion of the devil and to regard Christ as one possessed.

The next instance is in John viii. 48. **"The Jews answered and said unto him, 'Say we not well that thou art a Samaritan and hast a devil?'"** and (v. 52) **"Now we know that thou hast a devil."** This was on the occasion when our Lord was teaching divine truths of the Fatherhood of God, culminating in the claim to be in His own Person

the "Jehovah" of His people. And for this they would have stoned Him; no comforting thought of the "Divine imminence" in the hearts of all men being present to lessen the startling effect of the tremendous truth.

The last instance is in John x. 20, "**And many of them said, He hath a devil and is mad; why hear ye him?**" The occasion here was the truth concerning the resurrection that our Lord was teaching them in these words, "**I lay down my life that I may take it again. No one taketh it away from me. I have power to lay it down, and I have power to take it again.**"

I have shown how the first occasion on which our Lord was accounted mad might be repeated now in a very similar way with regard to Christians considering the differences of time and place; and with regard to the last three, if men become uneasy in conscience as here (John vii. 20), it is no uncommon thing for them to abuse the preacher; while with regard to the other two, staunch upholders of the Deity of our Lord (with which the virgin birth is generally connected), and of His literal bodily resurrection are still not infrequently accounted—at any rate foolish and credulous.

The occasion on which our Lord was said to be "**beside himself**" or bewitched is in Mark iii. 21, and has already been referred to in the first of the four passages. Besides these Christ suffered from being called many opprobrious names, but we

restrict ourselves here to the limits of our direct subject.

* * * * * *

Turning now from Christ to Christians, we must remember these words :

"A servant is not above his master nor a disciple above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

The first case is St. John the Baptist, and they could not begin earlier than with the forerunner of Christ. He, because he came neither eating nor drinking, was said to **"have a devil."** Ascetics in all ages have often had similar epithets cast at them.

The next case is most interesting, and is that of a servant girl called Rhoda, who, because she came and told the members of a prayer-meeting (not sceptics or careless people) that their prayers were answered, was declared to be mad. The passage is in Acts xii. 12, and lest I should be thought to have overstated the case I quote the verses. **"Peter came to the house of Mary, the mother of John, whose surname was Mark** (the evangelist), **where many were gathered together and were praying."** (For the subject of their prayers see v. 5. **"But prayer was made earnestly of the church unto God for Peter."**)

The prayer was answered by the release of St.

Peter, who actually came and knocked at the gate while the meeting was being held. The maid went to the door and recognised St. Peter's voice without, as he was well known at this house. Leaving the gate still locked she rushed back into the prayer-meeting and told them their request was granted and St. Peter was released. She was declared mad, and when she kept to her statement and maintained it to be true, sooner than believe their prayers were effectual they concluded he had been executed in prison, and his departed spirit had come to visit them. I wonder if St. James who afterwards wrote "**The prayer of faith shall save the sick,**" was in this prayer-meeting, for there would appear to be a most entire absence of this quality in the prayers that night. But St. Peter kept on knocking, and at last convinced them their request had been granted, and they were most astonished. Nothing really seems quite so incredible to many men, and Christian men too, as an answer to prayer.

I think here, too, we may find a parallel to-day; for Müller and others who looked on prayer as indeed a power, and proved it to be so, were long accounted very visionary if not insane. This is an important part of our subject, for the question often arises "How far is it safe to trust God to answer our prayers for material things?" And though of course we all say at first "What a dreadful question!" when it practically comes to the point, the answers are very diverse and the practice still more

so, in spite of the wonderful examples of Müller and others. I was dining with a man some time ago who many years before had been used by God to lay the foundation of the higher spiritual life in England from which sprang the Keswick and other conventions; and he asked me with real interest if I could tell him what was the secret of the immense power that prevailed in all his meetings at that time, for it had always puzzled him. I said I thought it was because he seemed to have brought home to the Christians of England that if God were only trusted He would be as good as His word. "I suppose that must be it," he said.

Perhaps here I should turn back to Acts ii. 13. When the first Christian assembly was held it was thought by some to be a gathering of drunkards (as I have pointed out elsewhere). **"They are filled with new wine."** Such a charge almost amounts to one of temporary insanity.

We pass on to St. Paul's case in Acts xxvi. 24, 25. **"Festus said with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus, but speak forth words of truth and soberness."**

This again was on an occasion when St. Paul was speaking of the resurrection of Christ; and there is little doubt that it was this truth, coupled with St. Paul's account of his conversion that caused Festus to exclaim that he was a madman.

There was evidently nothing in his manner or bearing to induce such a charge.

St. Paul, however, speaking of his own conduct previous to his conversion says that he was "**exceedingly mad**" against the Christians, using practically the same expression against himself that Festus used with regard to him when he was being persecuted in his turn. There is no doubt that Festus would consider St. Paul's action in persecuting the Church as exceedingly sane.

So that we observe here that conduct which would be ordinarily thought sane, may by Christians be considered mad; while conduct thought to be mad by others, may by Christians be looked on as sane.

The next passage I shall adduce is in 1 Cor. xiv. 23. "**If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?**"

This is, I think, a very important passage, because it shows that though unlearned or unbelieving men may (as in this case) be erroneous in their judgment, it is not therefore to be disregarded. All occasion for such a mistake is to be removed, and all is to be done with sobriety and intelligence.

The last passage is in 2 Cor. v. 13. "**For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you.**"

The apostle here acknowledges that in the transports of Divine love the soul is as it were for the

time "**bewitched**" or "**beside itself**" with joy; sobriety comes when face to face with human need and misery.*

This also is a passage we do well to ponder as it shows that there is a sense in which one can be "**beside oneself**" rightly and with God, and indeed while actually entirely in one's right mind.

* * * * * *

These few passages have already thrown valuable light upon one side of our subject, and we doubt not the other side will be illumined still more by the numerous passages in which sobriety is enjoined. One word only, with its five derivations, is used in the New Testament to denote soundness of mind, and that is *σώφρων*. Its derivations are the noun *σωφροσύνη*—wisdom; the adverb *σωφρόνως*—wisely; the noun *σωφρονισμός*—soundness of mind; and the two verbs *σωφρονέω* and *σωφρονίζω*—to be wise; *σώφρων* and its derivatives are translated sober, temperate, discreet, of a sound mind, of a sober mind, and of a right mind. The passages are twelve in number.

1. The first is Acts xxvi. 25. "**But Paul saith, I am not mad, most noble Festus; but speak forth words of truth and soberness.**" Here soberness is placed in direct opposition to madness and is equivalent to sanity. Here the *words* are sane words.

*An analogous passage is, "**Be not drunk with wine, wherein is excess; but be filled with the Spirit**" (Eph. v. 18).

2. The next passage is Romans xii. 3. "**For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but to think as to think soberly, according as God hath dealt to each man a measure of faith.**" Here we see that our *thoughts* are to be sane thoughts, as well as our words sane words.

3. 2 Cor. v. 13. "**Whether we are beside ourselves it is unto God; or whether we are of sober** (sane) **mind, it is unto you.**" This seems to teach, as I have already pointed out, that whatever our transports in our devotion and worship, in our service to man, a sane mind is always to be conspicuously present. This is sanity in *service*.

4. 1 Tim. ii. 9. "**In like manner that women adorn themselves in modest apparel, with shamefastness and sobriety.**" The first word ἀιδώς "**shamefastness**" or "shamefacedness" is only used once elsewhere in the New Testament, Heb. xii. 28, "**with reverence** (ἀιδώς) **and godly fear; for our God is a consuming fire.**" This then, this holy reverence and awe together with sanity is to adorn all Christian women. Nothing could be more opposed in its spirit to the levity and flippancy and familiarity, to say nothing of the undue excitement with which holy mysteries are too often approached in the present day. Here we get sanity in *women*.

5. 1 Tim. ii. 15. "**She shall be saved through the** (or her) **child bearing, if they continue in faith**

and love and sanctification with sobriety or (sanity)." I will not discuss this somewhat obscure passage now, as it does not concern our subject, but merely remark that here we get sanity in connection with *motherhood*.

6. 2 Tim. i. 7. "**For God gave us not a spirit of fearfulness, but of power and love and discipline**" (or a sound or a sane mind). Here is a text worthy of close study, and yet I am unable here to do more than glance at it. Three things are here placed together, not only as not being incompatible with each other, but positively harmonious and forming the three sides of a true Christian character. Spiritual power is often made an excuse for extravagances of conduct; not so here. Love, too, is made to cover more sins than were ever contemplated by the apostle Peter (1 Pet. iv. 8) and condone all sorts of excesses; not so here. With both power and love are coupled, to maintain the balance of Christian conduct, the essential element of a sane mind. But then there is the other side. Of little value is this boasted sanity unless it acts as a handmaid to the two great qualities of power and love. Power that propels the life and love that guides its direction. A little reflection will show us how perfectly the last of the three is the complement of the other two. So that here we get sanity in *mind*.

7. Titus i. 8. (The bishop must be) "**given to hospitality, a lover of good, sober** (or sane) **minded,**

just, holy, temperate." We here get as an essential quality in a church dignitary that sanity and sobriety of which I speak. So that here we get sanity in *office*.

8. Titus ii. 2. "**That aged men be temperate grave, sober-minded.**" This is perhaps the easiest exhortation to follow that we have yet found. For when the hot blood of youth is spent and the years of discretion attained, it is comparatively easy to be sober-minded. Here then we get sanity in *old age*.

9. Titus ii. 5. "**The young women to be sober-minded, chaste, workers at home.**" The exhortation to sobriety in v. 4 found in the authorized version is left out in the revised, and I do not therefore give it. But here in v. 5 is the special exhortation to young wives to be sober in their general conduct. This then is sanity in *marriage*.

10. Titus ii. 6. "**The younger men likewise exhort to be sober minded.**" The Bible does not seem to leave a condition of life without its especial exhortation to sober-mindedness, so important a place does this subject occupy in Scripture. Here, indeed, the exhortation is needed, though not always heeded. While the right place must be given to enthusiasm, and to zeal and devotion, there must be this sober-mindedness with it all. And this is not always popular; though if we consider the supreme importance that the name of Christ should be honoured through the conduct and character of those who proclaim themselves His followers, the

great part this sober-mindedness plays in the conduct of young men is at once apparent. This then is sanity in *youth*.

11. Titus ii. 11, 12. "**For the grace of God hath appeared bringing salvation to all men, instructing us to the extent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world.**"

The grace of God brings salvation, but it also instructs the one who is saved, the Christian man, in his threefold bearing towards himself, his neighbour, and his God. In his own conduct there is but one quality enjoined—sobriety or sanity. This must be well marked. Towards his neighbour he is to be righteous, towards God, godly. And the three begin with sobriety and sanity. Does not this passage truly give a foremost place to our subject? Suppose for a moment it said instructing us to speak in tongues or to work miracles, or even to heal the sick. But no! the first and foremost instruction of the grace of God is none of these things, nor any gift whatever, but sanity and sobriety in bearing and conduct.

I think those who give full weight to this passage will feel that sanity could not be put in a more prominent or important place. So that here we get sanity in *conduct*.

12. 1 Pet. iv. 7. "**But the end of all things is at hand, be ye therefore of sound mind, and be sober unto prayer.**" The word sober here we have not

met before, but will discuss later ; it is the sound mind that belongs to the root '*σώφρων*' which we are now considering. Here is a fitting exhortation for a last word in sanity, and the word therefore comes to us with great force in connection with the end of all things which draws near. We began with sanity and we must end with it, too, and for a special reason. Those who carefully study 2 Peter ii. will soon discover the reason, for it is in the days of disorder, when much insanity abounds, that sanity is hard to find, and hence it is so earnestly enjoined here.

This then is sanity *to the end*.

Let me sum up the wonderful counsels connected with this one word '*σώφρων*.' It is earnestly enjoined as a distinguishing characteristic to young men, young women, married women, mothers and old men. It is enjoined in conduct, in office, in mind, in service, in thought, and in word, and lastly it is to continue to the end.

We may notice here that of the twelve passages, nine are from epistles to individuals and not to the Church, shewing that sanity is essentially a quality appertaining to each individual Christian, rather than to corporate bodies ; for after all, it is this sanity in individual lives that checks all unseemly displays in large gatherings of people.

Before leaving this subject I should like to call attention to four other Greek words enjoining virtues akin to sanity.

The first is the one beloved of Matthew Arnold, ἐπιείκεια and translated by him "sweet reasonableness." It occurs seven times, Acts xxiv. 4; 2 Cor. x. 1; Phil. iv. 5; 1 Tim. iii. 3; Titus iii. 2; James iii. 17; 1 Pet. ii. 18; and five times it is translated gentle and gentleness, once forbearance, and once clemency.

It is an eminently sane quality. The better balanced a man is, the wiser, the more sure of himself, the gentler does he become, the more reasonable is his bearing to all. To me this sweet reasonableness of Christianity is a most precious and fragrant quality; and sometimes when one has unhappily been immersed for hours in some scene of strife or bigotry amongst Christians, it is like an oasis in the desert to come across a spirit graced with this ἐπιείκεια.

Let no bitter or narrow spirit cry out that it is easy to be gentle if indifferent.

It is not easy to be gentle, the ἐπιείκεια of which the Bible speaks, comes from companying with the Master, and is a heavenly grace. It has also no connection with indifference, but a very close connection with sanity.

A brief study of the passages, for which I have not time here, will well repay the trouble and bring forth some of the hidden beauties of the word.

The next word is νήφω and its derivative νηφαλεός. This means a watchful soberness, and includes also the sobriety that comes from abstinence.

It is not exactly the sobriety of sanity of which we have spoken, but the sobriety of being on the watch and alert.

The passages are 1 Thess. v. 6, 8; 1 Tim. iii., 2, 11; 2 Tim. iv. 5; Titus ii. 2; 1 Pet. i. 13, iv. 7, v. 8,

Six times the word is translated sober, and thrice temperate. It is closely akin to sanity. Each passage should be carefully studied.

The third word is *ἐγκράτεια*, which again means temperate or sober, but from yet another different standpoint—that of self-control. If anyone wishes to spend a profitable hour and has the most elementary knowledge of Greek, let him with a good concordance and a good dictionary look up the meaning and uses in the New Testament of these three forms of sobriety: the sobriety of the sound mind (*σώφρων*), the sobriety of watchfulness (*νήφω*), and the sobriety of self-control (*ἐγκράτεια*). This word is only used six times, and five times it is translated temperance or self-control and once continence. The passages are remarkable and worth a brief reference.

1. Acts xxiv. 25. "**And as Paul reasoned of righteousness and temperance and the judgment to come, Felix trembled.**" Compare this last word carefully with Titus ii. 12 and note the three subjects in each; one personal, one relative, and one divine.

In Titus the grace of God instructs us to be *sober*

in ourselves, *righteous* to our neighbour, and *godly* to God.

In the Acts, St. Paul speaks of *self-control* of ourselves, *righteousness* with our neighbour, and the *coming judgment* before God. It is again most remarkable that of all the qualities of human conduct and character St. Paul speaks of but one, temperance or self-control. This is, of course, closely akin to sanity.

2. The next passage is 1 Cor. vii. 9, where the self-control of the body is spoken of.

3. The next is 1 Cor. ix. 25: "**Every man that striveth in the games is temperate** (self-control) **in all things.**" So in the Christian race. He that would win and wear the crown must through his life be sane and self-controlled.

4. The next is Gal. v. 23, where this virtue is one of the fruits of the Spirit, and one without which the Christian would be very incomplete and bring but little glory to God.

5. Titus i. 8. Here the virtue is an essential quality in a bishop, as well as we have already seen —a sound mind.

6. 2 Peter i. 5, 6: **In your faith supply virtue and in your virtue, knowledge; and in your knowledge, temperance; and in your temperance, patience; and in your patience, godliness.**"

Here in St. Peter's famous addition sum, so hard to work and get the answer right, one of the most

important figure is self-control, and it is the want of this virtue that so often makes the total wrong.

The fourth and last of the words I would group round *σώφρων* is *ὑγιάινω* and its derivative, *ὑγιής* This means sound in the sense of healthy, or whole, and is applied to both body and mind. Omitting the former passages, we find ten that refer to mental action. A whole, healthy mind is undoubtedly a sane mind, and these ten passages have therefore a very close bearing on Christian sanity. They differ, however, greatly in their use from those we have already considered. The passages are 1 Tim. i. 10; vi. 3; 2 Tim. i. 13; iv. 3; Titus i. 9; i. 13; ii. 1; ii. 2; ii. 8; and 3 John 2.

The words we have reviewed so far refer almost entirely to personal sanity of conduct and character; but this word, with the one exception of 3 John 2, which after all may refer to the body, has nothing personal about it, but refers entirely to the doctrine, teaching, and faith of the person. This is a question of sanity in teaching of wholesome, healthy, hygienic, sane words and doctrine, and this word completes our subject, because sanity in doctrine and teaching is as important to-day as sanity in conduct, and wholesome words as much needed as a self-controlled life.

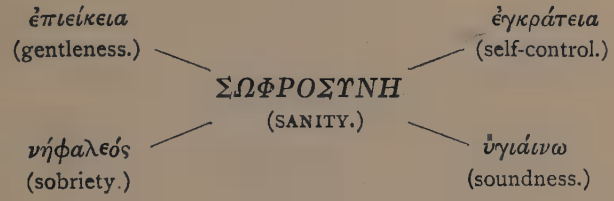
The passages where this word occurs are so important that I must touch on one or two. In

the second (1 Tim. vi. 3) these "sound" words are said to be the words of our Lord Jesus Christ, and there is the most solemn warning to keep to them. The next passage (2 Tim. i. 13) is yet more emphatic. **"Hold the pattern of sound words which thou hast heard from me."**

In the midst of the advanced and new teaching that abounded even then, the pattern of sound words was to be zealously maintained; and now standing at a period of nearly two millenniums later, this pattern has not become obsolete or of less value. But the next passage shews that it is certainly less acceptable and cannot compete in popularity with the new phases of faith or "unfaith" that abound. 2 Tim. iv. 3: **"For the time will come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts."** Titus, too, is earnestly enjoined by the apostle in his Epistle (Titus i. 13) to reprove the Cretans sharply, that **"they may be sound in the faith,"** not giving heed to Jewish fables. He tells Titus himself (Titus ii. 1) to speak **"the things which befit the sound doctrine,"** and ever in his doctrine to shew **"uncorruptness, gravely sound speech that cannot be gainsaid"** all of which points to the supreme importance which St. Paul attached to this quality of soundness of speech and of mind in speech.

So that now we have the full teaching of the New Testament that bears upon our subject, and most

wonderful it is, may I illustrate the five words thus :—



CHAPTER III.

What is Sanity in Christianity?

HUMAN minds are quite competent to judge of all human affairs, and the "common sense" of civilised humanity has long since laid down a rough but intelligible and generally workable standard of sober and rational conduct as contrasted with that of inebriety or insanity. The rational common sense of the community comprehends what is meant by sanity and insanity, however impossible they may find the words to be of definition. If we turn to the dictionaries, this difficulty of definition is ludicrously obvious. Murray, in his monumental work can only define "insanity" as "unsound in mind." This dictionary, unfortunately, is not yet completed as far as "sanity."

Webster defines "sane" as "possessing a rational mind; having the mental faculties in such condition as to be able to anticipate and judge of the effects of one's actions in an ordinary manner."

A most cumbrous and unsatisfactory definition, that leaves us rather worse off than before, as we read

it; for if such a test were applied to all our actions few of us would be pronounced "sane."

The Century dictionary gives "sane" as "mentally sound"—which we knew before.

I merely adduce these instances to show that even to the highly-trained minds of these dictionary authorities these words are really undefinable. Nevertheless practically, everyone pronounces with great assurance whether such a person or such action were sane or insane.

It is, as I have already suggested in the first chapter, quite another matter when we have to deal with life and conduct into which a fresh and higher motive power has entered. On this point indeed it is necessary to have a clear understanding if we are to really grasp our subject.

There certainly is such a thing as a higher spiritual life which all men have not entered. Those who have are, in the language of Scripture, "**born again**"; and the time or occasion of entrance, if at all marked or sudden, is called "conversion," concerning which I shall bring forward some most interesting facts in the next chapter. Those thus spiritually awake are called in a special sense "**Children of God,**" as in John i. 12 where this birthright is made conditional upon "**receiving**" Christ and not upon natural birth. They are also in an especial way indwellt by the Holy Spirit of God (Romans viii. 10, 11). To some, of course, this "new birth" is said to be the time when man

awakes to his right and true *status*. Such is generally the teaching of the "new theology" school. To the Bible, however, the awakening is the discovery of one's sinful state and need of Divine mercy, and the "new birth" is not the recognition of any existing condition, but of entrance into the new life by the external agency of the Spirit (John iii. 5) and that of the Word of God* (1 Peter i. 23).

I merely allude to the new birth to show that by it,

*Water is possibly mentioned, both in its typical meaning as representing God's word, and in its literal significance in Christian baptism as connected with belief. This literal meaning is, I know, often denied; but it is a little strained to think that to a self-righteous, though enquiring Pharisee, our Lord would use water without explanation to mean the word of God, of which it is not generally regarded as a type; a sword and fire being both better known figures. On the other hand, it is not unlikely Christ may have referred to literal water, if, as has been supposed, Nicodemus was one of those who stayed up in Jerusalem, and did not go down, as did others, to John to be baptized in the Jordan, confessing their sins. This use of water would at once bring the matter home to his conscience, and may be taken as a parallel to the fire of coals in the resurrection, carrying Peter's thoughts back to the fire, by the side of which he had denied his Lord. To suppose, however, that it teaches baptismal regeneration, and that water so used has any saving efficacy, is beside the tenor of the passage; as there can be no doubt that of the two, it is the Spirit that is the agent of the new birth; for it is the Spirit that quickeneth and giveth life, and not water. But I must not discuss the subject here; and only mention it as a protest against arbitrarily limiting any Scripture to a single interpretation.

one is lifted into a higher spiritual existence in which the soul is in touch with God, in the special relationship of a child with a father.

Observe, without this spiritual life one cannot **"see the Kingdom of God."**

Perhaps one can understand this more readily if one considers for a moment the conditions by which life in various stages is limited.

Take a fish and a frog; the former dies in agonies out of water, whereas the frog is perfectly happy. Moreover the frog can breathe the pure air of heaven with lungs, the fish only the ærated water with gills. The parallel is far from perfect, but it will suffice; for the difference between what the Bible calls "the natural man" and "the spiritual man" is just as marked. The former is perfectly adapted for his *milieu*; and with things around he is in perfect touch—it is the things above that puzzle him. He is a kind and good man and admirably adapted to adorn the plane on which he lives. But he is not a spiritual man. Supposing some text, some whisper of the Divine Spirit awake him to a higher life; in the language of our Lord he is **"born again"** as "from above"; and the result is a Christian life. He can now breathe a spiritual air that would have been positively poison to him before. He can live in a Christian environment and society that he would not go near before; and the man who can do this, can and will breathe the pure air of heaven when he exchanges this world for the next; while previous

to the change, he could not live in heaven even were he taken there—the air is too rarified.

That is why Christ said "**Ye must be born again.**" It is no question of expediency, nor can we say that even if we are not, the love of God will still take us to heaven all the same. Such an action would be cruelty, not mercy. We must be fitted for a sphere before we can live in it; and Scripture shows conclusively that the "fitting" does not consist in education or ethics, or in any sort of improvement of the old life, but in the raising of the man to a new and higher life.

This being clearly understood, it will be readily apprehended that many of the rules and regulations so admirably adapted for the material life fail in their application to the spiritual; but the Christian does not, therefore, in Christian matters, give up his common sense. On the contrary, the Apostles' stern command that in Christian gatherings and procedure "**All things were to be done decently and in order**" (1 Cor. xiv. 40) is emphatic, and can be thoroughly understood and warmly approved of by all. Only we must remember that, though in the spiritual world there is nothing contrary to reason, there is much that is above and beyond it, much that

> "The world's coarse thumb
> And finger failed to plumb."

And therefore we cannot fully accept the judgment of the natural man as to what is sane or insane in

such matters. As I have shown in the person of Festus, he is ready to call much conduct 'mad,' that is not so at all. The Christian, however, using the same common sense, but enlightened by a spiritual understanding and using a spiritual judgment, should be able to discern the one from the other.

I think the following remarks of Lord Penzance, the famous judge, are of great value in this connection :—

" It is not assuredly in the region of enthusiasm that we must look for the calm exercise of pure reason and temperate and well-balanced ideas. Still less must we expect that the fervour of fanaticism will follow in the slow steps of philosophy."

" It is hardly then by the mere test of their reasonableness that the wild thoughts of religious enthusiasts can be brought to a standard for judgment of their sanity."

" But there are surely limits even to so mythical a subject, within which the human mind in a state of health is unreasonable or extravagant ; and the common experiences of life give us a sense of those limits sufficient for the formation of judgment in most cases. To draw the exact line—if there be one—which defines such limits may be impossible, but to affirm that some instances surpass it, is not so."

This passage is admirable in its strong common sense, and though showing no special sympathy with Christian thought, has a tone that commends itself to every honest mind.

The standpoint from which we study this question is of all importance in coming to our conclusions.

To understand this subject, we must at any rate avoid two positions. One, that of the asylum doctor who brands all above the dead level of common experience, such as the recognition of the blackness of sin, or the joy of deliverance from it, as insane; the other that of the extreme religionist who passes all absurdities as normal and sane, if only they are done in the name of God.

The only safe standpoint is that of strong common sense enlightened by a Christianity whose judgments are guided by the Bible.

The standards of sanity are of course as diverse as those of right and wrong; for one man—as the proverb runs—"may steal a horse, while another must not look over the hedge."

To the mere materialist, to talk of and believe in a spiritual world at all is insanity.

To the man of the world, however, who accepts conventional religion, such talk may be sane, but to display any active interest in the subject is not.

To the ordinary Churchman such interest is sane, but to go about slumming or preaching in the streets is bordering on the insane.

To the earnest worker this preaching and slumming may be sane conduct, while to speak of a "clean heart" and complete deliverance from the taint of sin, is not sane doctrine.

To the perfectionist this is sober sanity, but to

indulge in the tenets of the "Agapemone" or the antics of the saltatory Christian damsels that lately visited England is decidedly not. While to these damsels themselves of course their own conduct is sane and scriptural.

Here are six progressive standards of sanity, and we might easily have made six more.

Obviously with such diverse opinions we must have some reliable guide, and this is only to be found in the Word of God.

Our last chapter, speaking of the Word of God, enshrined in five words what *must* characterize Christian conduct. It is well to repeat them. It must be sober, it must be self-controlled, it must be gentle, it must be sane, and it must be of sound mind.

Considering how lightly people now change or give up their faith, and the force with which winds of doctrine and other disturbing gales are now blowing, these five may well be supplemented by one other eminent quality of Christian sanity, and that is steadfastness.

We have in the New Testament four separate words to designate this invaluable characteristic. βέβαιος (2 Cor. i. 7, 8), steadfast or *confirmed*. στερεός (2 Tim. ii. 19), steadfast or *solid*. ἕδραῖος (1 Cor. xv. 58), steadfast or *seated*. στηριγμός (2 Pet. iv. 19), steadfast or *settled*. The first, βέβαιος, is a steadfastness arising from evidence. It occurs also in Heb. ii. 2; iii. 6, 14; vi. 19, and elsewhere. It is

the result of the *faith* that is founded on the rock, on a *hope* that is anchored within the veil, and of a *love* from which nothing can separate us. It is a sort of steadfastness that springs from a power outside ourselves; from the living power of Christ, from the unchangeableness of God, from the teaching of the Spirit

The second στερεός occurs also 1 Peter v. 9, where we are exhorted to be steadfast in the faith. In the first passage quoted, in 2 Tim. ii. 19, it is the foundation of God that is steadfast. In both cases the special meaning of the word is "solid." Stearic acid is a solid acid, stearine is a solid fat, and στερεός means solid. Here the steadfastness depends on an inward quality, and not upon an outward support. This inward quality is the reverse of what characterized Reuben, "**Unstable as water, thou shalt not excel.**" Fluid Christians are of little use. They run freely and temporarily adopt the shape of any mould into which they are poured, but they are utterly unreliable in character and creed. These characters abound to-day when all things are being shaken. And though fluidity and change may be no proof of insanity, there can be no doubt that stability from solidity is a condition of sanity. Nor is this solidity the solidity of an iceberg, which after all soon melts when it meets the warm gulf stream of the higher criticism, or advanced thought. No! this is a solidity not due to coldness, but one combined with great warmth, with fervent love, with every Christian grace,

The next form of steadfastness is ἑδραῖος. This is also found in Col. i. 23, and is dependent upon position rather than on condition. It means "seated," not standing, still less "halting between two opinions."

Sitting "on the fence" is not the sitting referred to here; but sitting solid on the truth itself and refusing to move. This form of steadfastness is that of the man who has bought the truth and will not sell it. It is not a popular attitude to-day. It is said to savour of bigotry and conceit to be so sure of one's position. It is better, we are told, to stand on one leg, ready to hop off when the next learned *critique* appears; or better still, planting one foot on the old theology and the other on the new, to rest the weight first on one leg and then on the other, so as to show no undue partiality. It is called a liberal spirit, but it is liberal with that which is Another's, and that is God's.

The other day a well-known Archdeacon of the Anglican Church pleading for a greater liberality on the grounds that after all the Spirit had "diversities of operations," specially urged the acceptance of the "theological Liberal," who (I quote his own words) "while holding the highest, deepest view of the Anglican branch of the Holy Catholic Church, is convinced that narrowness of definition is never an effective spiritual force, and who, feeling strongly the bondage of certain conventional standpoints, preaches boldly, not the unsearchable riches of

Christ, but the universal immanence of God. His basis is that what comes forth from the Creator must partake of the Creator's nature, therefore God and man are essentially inseverable. This basis implies an absolute universalism, and a negative of the essentiality of evil, which, if essential, must be the antithesis of God. Yet for this teaching he is sneered at as a Unitarian, condemned as a heretic, branded as dangerous and unorthodox, and but for the protection of his position as an incumbent of the established Church, would be cast out and silenced."

Only one greater injustice could be done to such an one, and that would be to call him a Christian, or to confound him with one. Such utterances savour strongly of Mrs. Eddy, whether coming from incumbents of churches or from the minister of a Temple; and the worthy Archdeacon assures us these "Liberals" exist in great numbers, and is evidently proud of it. One thing is certain, such tenets and those who hold them find little quarter and scant courtesy in the Roman Church; which overlaid with error and superstition as it undoubtedly is, shows a solidity and steadfastness in sitting firmly on the old foundations, that some agile and unstable members of the Anglican Church would do well to copy.

The Christian religion seems to have expanded into the very largest cloak that ever was made; for innumerable and incongruous crowds are gathered together beneath its shelter; or, to use the Scriptural

simile, the kingdom of heaven has indeed become **"a great tree,"** and exceedingly rare and curious fowls both **"clean"** and **"unclean"** now **"lodge in the branches thereof."**

The fourth variety of steadfastness is στηριγμός which is found only in 2 Pet. iii. 17. Here it is evidently steadfastness from duration of time. The Apostle is clearly addressing experienced Christians who had long known the truth, for in iii. 1 he writes to stir up their **"pure hearts by way of remembrance."**

To my knowledge this form of steadfastness is much needed to-day; for I have been amazed at the old and experienced Christian men who have lost this quality, and who are now drifting about on a sea of doubt.

Steadfastness, then, is enjoined by St. Paul and St. Peter (for all our illustrations are from them) on four grounds:—

On account of the *confirmation* of the truth.

On account of the *condition* of the believer.

On account of the *position* of the believer.

On account of the *duration* of time since he believed.

No quality is a greater check to insanity amongst Christians. There can be no doubt that Christianity does ample justice to all the varied mental phenomena. It gives to each faculty its own place. It appeals to the whole man. I don't say "religion" does this, but Christianity; and I feel sure that it is from lives confined in narrow

religious grooves instead of expanded on broad Christian lines that much of the insanity comes. A very one-sided character is sure to tumble over, sooner or later, for there is no balance.

We must not however for a moment suppose that all must be accounted insane who do not conform to the five requirements I have enumerated from the New Testament. It is not so; though there can be no doubt that the limits of perfect sanity are narrower in the Bible than in the world. And this is what we should expect, for the standard in everything is necessarily higher. Even amongst men few of us are perfectly sane, and how much smaller in proportion is the number among Christians who reach the perfectly balanced level. Therefore instead of the standard of sanity being more lax, as is often supposed, it is really more rigid; only those who come short of the five qualities I have named may still be sane, if they possess one of them.

How, then, is the path of sanity and steadfastness to be found? How is one to learn to be sober, and gentle, and sound, and self-controlled? The great secret, I am firmly convinced, and I beg for earnest consideration of it, is to *keep nearer to God than to Christians.* One can stand anything if one dwells in the secret place of the Most High. Our Lord could face all the contradictions of sinners against Himself, in the irritating misunderstandings and unbelief of His own family at Nazareth, because He dwelt (not there) but in the bosom of His Father,

So you and I can do likewise, and only doing so can we discover the path '**the vulture's eye hath not seen**'—the path of wisdom. '**The fear of the Lord is the beginning of knowledge**' (and of sanity). Contact with the Divine is essential to the Christian life, and when through feeling after Him, eventually we find Him (**"though He be not far from any one of us"**), the first touch of His hand in the dark is never, never forgotten.

Oh what power, what steadiness, what gentleness, what sobriety, what self-control flows into my life, when I feel God has gripped my hand, and I have touched His! God is so great, and we are so little, that when we reach this shelter it is like a small rowing boat, which has been tossing in the water, running for shelter to the lee side of a mighty man-of-war where all the water lies calm and still. Here is perfect sanity.

Only I must insist that God must be nearer to me than Christians, that is, He must be between me and them. Not that they are enemies, but God must be nearest. There are Christians and Christians, but there is only one God, and He is my Father, and I can trust Him. But I cannot and must not trust Christians as such—for there are many insane Christians and erratic spirits of all sorts. With God alone I am safe; but having Him nearest and dearest, I can love all the family and soon discern the sober members, and those who are pleasing my dear Father; for the knowledge of God gives

wisdom to the foolish ; and one who would be sorely puzzled to decide on the sanity of certain practices soon comes to a right conclusion when he lives where Christ lived.

Listen to a description of a man who lives with God. Can anything be more sane ? " When a man lives with God, his voice shall be as sweet as the murmur of the brook, and the rustle of the corn. He will weave no longer a spotted life of shreds and patches ; but he will live with a Divine unity. He will cease from what is base and frivolous in his life, and be content with all places, and any service he can render. He will calmly front the morrow in the negligency of that trust which carries God with it, and so has the whole future in the bottom of his heart."

It is quite clear that this is a far higher type of sanity than is considered necessary in worldly affairs. There can be no doubt, I repeat, that the operation of the Spirit of God in the human heart and mind is favourable to the development of a greater, and not lesser, soundness of mind, from being brought into contact with that Divine wisdom which cometh from above.

Again, a man may be insane in many of his acts as a Christian, and yet perfectly sane in his worldly dealings. We must distinguish between personal and relative insanity. In leading a forlorn hope or a desperate assault men often act as insane who are quite sober-minded in themselves. And at

certain crises of the Church of God, when in fierce combat, similar things may occur, though such are not of course for a moment to be defended, for God is able to keep men sober at all times; only we must distinguish between the normal and the exceptional.

Again, we must allow for the personal factor. St. James, we presume, would always be sober-minded, while St. Peter, as we know, acted in many ways that could not be so characterized; and so did St. Paul at Jerusalem.

In fact we come back to the point which we have touched on already, that no two persons can agree on the limit where normal religious experience and action passes into the abnormal and pathological. In a beautiful passage in the Phædrus of Plato, Socrates points out that those who seek God are accounted mad. I will quote it. "They endeavour to discover of themselves the nature of God, and when they grasp him with their memory—being inspired by him—they receive from him their manners and pursuits, so far as it is possible for man to participate of God. . . . . Anyone who is reminded of this time begins to recover his wings, and having recovered them, longs to soar aloft; but being unable to do so, looks upward like a bird (a striking and pathetic simile) and despising things below, *is deemed affected with madness.* When they see any resemblance of things there (in heaven) they are amazed, *and no longer*

master of themselves; (remembering) when they beheld in the pure light—perfect, simple, calm, and blessed visions."

Does not this heathen philosopher approach in thought very nearly to St. Paul when he says (2 Cor. v. 13) "**For whether we be** *beside ourselves* **it is to God?**"

In the same way the feelings and practises of the higher phases of Christian life often seem very strange not only to men of the world, but to the average Christian man. He cannot understand this "agonizing in prayer," this "realization of God," this "transport of joy," and these "visions of glory." Enough for him to be on the road to heaven, comfortably and quietly as may be. We must therefore make full allowances for much with which we ourselves may not quite sympathize, or perhaps wholly understand.

And Christianity must be alive or it is nothing. There must be a fire in the core of every vital religion or it becomes a mere cinder.

I have pointed out one great means of judging and estimating Christian sanity in others, by being personally in contact with God. I will conclude by alluding to a second means—a close study of His Word.

A thorough knowledge of the limits the Bible marks out for Christian conduct, a careful study of the practice of the Apostle in missionary and other meetings in the Acts, and of the rules the Bible lays

down in the Epistles for the guidance of gifts in the Church, together with a thoughtful and prayerful examination of the various passages I have quoted in the last chapter, will give abundant material on which to form a sound and reliable judgment on any phase of Christian movement that may be in question.

Christian judgment and action, however, become paralyzed if we admit that the modern progress of thought and life in the twentieth century forbids any criticism based on rules framed in the first; in short that the Bible is *not* a sufficient guide to-day, and that by it the "**man of God**" cannot be perfect, nor can he be "**thoroughly furnished unto all good works.**" (See 2 Tim. iii. 17).

Those who fail to judge righteous judgment respecting extravagances and insanities practised in the name of Christ, generally do so from one of two reasons. They either take the ground that Scripture does not give enough instruction upon which to form a judgment at the present day, or, admitting the Scriptures are sufficient, they fail to study them. The latter class are, I judge, almost as numerous as the former, for ignorance of the Scriptures is a feature of the present day quite as much as a disbelief in them. Of course the two constantly go together.

CHAPTER IV.

Sanity in Childhood and Youth.

I PROPOSE in this chapter to consider our subject first of all somewhat generally in relation to childhood and youth, and then with special regard to the religious history and experience at that time.

There can be no doubt that young childhood is a period of intense sanity, while youth is a time of unrest and instability.

The sanity which is expressed in an infant's eyes is often appalling to a frivolous mind, and almost equals the calm reproach of anything foolish in the liquid eyes of a collie. One direction in which the baby shows its sanity as well as its lofty origin—bearing testimony to the truth of Wordsworth's beautiful conception—is in its startling sense of justice. It will have justice to itself and justice in the nursery, and is, at a year old, often a calm arbiter of right and wrong.

For a young child seems, as Wordsworth says, to be

"Trailing clouds of glory,"

and to retain distinct traces of its heavenly home in its innate sense of love and justice,

which are surely a reflection of the Love and Light which are the two sides of the Divine character as revealed to us.

I want to dwell a little on the absolute sanity of a normal infant. No nonsense there, no trifling with truth, or indeed with anything else ; all is seen in the calm white light of pure reason. Every fresh article submitted to the infant judge is quietly surveyed, turned over, perhaps solemnly tasted, before a decision is arrived at by the aid of these three special senses. The whole process is impressive in its sanity. But by degrees as the baby degenerates into the child, it becomes more and more earthly and less heavenly (that is, if it is going to live), and above all less serenely sane. This deteriorating process of accommodating its lofty ideas to its earthly environment goes on until at last the carnal, full-blown, but somewhat mad product is arrived at, in the shape of the British schoolboy or girl.

No doubt children seem mad and wild in relation to the unapproachable calm of infancy—but they are very sane, terribly sane often in relation to "grown-ups!" There is still in the sanity, simplicity, and purity of the child much that awes the careless adult, and bad men especially are ill at ease with children as well as with wise dogs, because both see through them.

Then comes the great disturbance of puberty, when the sex problem first looms on the horizon, but is

not as yet by any means understood. Sanity now is no longer conspicuous, the whole cerebral system is developing so rapidly that it is in a state of very unstable equilibrium, and all sorts of fads and fancies and vagaries flourish ; new ideas take root and sprout with alarming rapidity. All this, as we shall see, means much when we come to consider Christianity in youth.

The bearing of this time on the future of the subsequent man or woman cannot be sufficiently estimated. If the five words of Scripture of which I have spoken, sanity, sound-mindedness, sobriety, self-control and gentleness, are engrafted into the character of a child at this age, there cannot be much fear for his religious future.

But if this critical time be missed he may be unstable all his life.

> "Self-reverence, self-knowledge, self-control.
> These three alone lead life to sovereign power,"

Tennyson truly says in his Œnone ; and childhood is the time when these virtues can be best acquired, and there can be no doubt that much of the present instability of Christian character would never have been seen had children been so trained. But child training and above all real Christian home training has well nigh ceased, and hence the disastrous results. Listen to Professor Felkin who says, "We are producing in this country at the present day a race of self-willed, self-centered, self-conceited

young people, devoid of respect for God or man or devil! Obedience and self-restraint are prime factors in a healthy existence and must be learned early." "There never were such children in England before. For while much is improved in physique and stature, especially in girls, there is a still more marked change for the worse in their attitude towards God."

The doubts of the authority of the Bible sown broadcast by the Higher Critics have resulted in a crop of evils that many of the sowers would be the first to regret. The decline and practical abolition of family prayer is largely due to this teaching. That shrine known as the "family altar" has been cast down, and the young people of to-day too often have the sobriety and reverence and the self-control that the early study of the Bible teaches, and wise religious instruction imparts, replaced by the qualities of which Professor Felkin speaks—self-will, self-indulgence, and self-conceit—poor substitutes indeed!

These do not afford much foundation on which to build a stable character. What can parents do to alter this? What can they do to strengthen and fortify their children in their conflict with evil? I may very briefly enumerate twelve things they can do; to which my readers doubtless can add many more.

1. They can control the child's surroundings so as to make them ever the medium of good suggestions, physical, mental, moral, and spiritual.

2. They can by example and story fill the child's mind with inspiring, lofty, and Christian ideals.

3. They can form habits of moral and religious value, and allow none others to be acquired.

4. They can feed the child's mind with ideas, the character of which they can wholly control.

5. They can exercise and strengthen the child's moral powers by circumstances which they can arrange, taking care that the trial is not too hard.

6. They can by watching hereditary tendencies foster one and restrain another, so as to produce a more even character.

7. They can strengthen the will and make it act with energy and decision.

8. They can educate and train the moral sense; keeping it sensitive and tender to evil, and must only set up such standards of right and wrong that are true and will last through life; so that no artificial conscience is created.

9. They can increase the sense of moral responsibility to oneself, to others, and to God,

10. They can directly teach moral principles, and the sequence of cause and effect.

11. They can inspire faith in God and in Christ, and the spirit of reverence and humility.

12. They can thus obey the two exhortations **"Train up a child in the way he should go,"** and **"Offend not one of these little ones."**

There is, of course, another side to a child than that of which I have spoken. For instance, there is in many a distinct vein of cruelty, or a disregard for truth. These both can be made to disappear by sound training.

One has, however, only to allude to these subjects to feel how entirely child-training is neglected; and it is, I repeat, this neglect which is answerable for much of the instability and gullibility of Christians in matters specially pertaining to religion.

There can be no doubt that the period when the child changes into the budding man or woman is the time when altruism, the social instincts of the religious feeling, sets in. The child's interest is all in the central "ego." Its feelings and ideas are truly nearly all objective, there is no introspection; but nevertheless the child in its life and actions is self-centred and selfish. As a youth this gives way to the feelings I have just described.

It must be remembered too that youth is a period when all the faculties are ill-balanced owing to rapid growth, when the emotional system especially is easily and often disastrously aroused, when all sorts of disordered nerves abound. It is indeed rare and difficult to get through this period into calmer waters without a crisis of some sort.

It is very doubtful wisdom to induce extreme spiritual activity at this age. The ethical instincts or conscience, the æsthetic or emotional feelings, and the intellectual and moral centres are all extremely active in themselves, and need guiding rather than stimulating. It is of course supremely difficult to ensure that all the best objective and subjective influences are brought to bear upon any individual in youth; and hardly a week passes in my consulting

rooms but some mother, in tears, is asking herself the question Has she succeeded in this? as she brings some child wrecked in nerves or mind.

Even without "conversions" religious childhoods are quite common, and it is certainly well not to force the young growing plant, and to keep children from all premature discussion of dogmas.

It seems indeed that the children of some Christian parents are treated like young and tender plants and are placed in religious hot-houses, and forced artificially to blossom and bear fruit long before their time. Such plants, too, are weak and sickly, and once the protection of the greenhouse is taken away the first rough wind snaps them off short; and at the age when they should be at their strongest they are already fading.

That growth is best which is most natural, where the child has the full enjoyment of its childhood, and the youth of its youth, tempered and sobered everywhere by the loving, gentle, spiritual atmosphere of true and quiet Christianity. Such children will not be show children, but will be far more likely to make sane Christians than the former class.

We shall understand more about this if we turn to the religious history of the young.

First of all as to the fact of "conversion." That these sudden awakenings occur even in children, coupled with entrance into higher spiritual life, none who can be convinced by evidence can deny. That innumerable spurious cases occur is also true; and

likewise that many of the greatest saints on earth never experienced such a crisis at all. To some people, of course, all sudden conversion seems incompatible with full sanity. Professor Sidis, for instance, considers that sudden conversions are phenomena of "revival" insanity, as it is termed in America, or of religious insanity, as it would be called here. We believe this verdict is passed incorrectly because the Professor fails to take into account, or does not believe in the supernatural side of the process. It is not of course an ordinarily sane process, suddenly in a moment to change all one's ideas and views. It is only when we admit that the new birth is of the Holy Spirit, and that this Spirit is not a part of our spirit,* but is Divine and is God and Omnipotent, that we can reasonably understand that He who by His almighty Word said in the beginning "**Let there be** (physical) **light**" and "**there was light,**" can say now to the soul "**Let there be** (spiritual) **light,**" and it is so. Leave God out and much that is Christian is insane; but then that's just what I shall not do in this book, and I therefore conclude that conversions occurring even in the young are not the slightest proof of want of mental balance.

Of course I do not say for a moment that all

* In view of much that is now current I may shew that this, at any rate, is the Bible teaching. "**The Spirit itself beareth witness with our spirit**" (Rom. viii. 16), and "**Strengthened with might by his Spirit in the inner man,**" both shew that our spirit is distinct from the Holy Spirit.

Christianity is taught or revealed at once to any man. It is only the "entrance into life" of which I speak.

As F. W. H. Myers, in his wonderful poem on St. Paul, says :—

> "Let no man think that sudden, in a moment,
> All is accomplished, and the work is done.
> Though with thine earliest dawn though did'st begin it,
> Scarce were it ended in thy setting sun."

Turning to conversions I will give a few interesting and well-tested statistics collected by Dr. Starbuck, as exhibiting the actual experiences in ordinary Christian life.

Out of 1,000 Christians

695, or nearly $\frac{3}{4}$	were converted	under	20.	
208, or $\frac{1}{5}$	were converted	between	20	and 30.
69	,,	,,	,,	30 and 40.
19	,,	,,	,,	40 and 50.
6	,,	,,	,,	50 and 60.
2	,,	,,	,,	60 and 70.
1	,,	,,	,,	70 and 75.
1000				

This shows that if conversions are not to take place amongst young people three-fourths of the present Christians would not be Christians at all.

As we look more closely at these figures we shall see how remarkably the spiritual unfolding coincides with material changes. Indeed conversions

follow puberty with a little interval, so regularly that it seems as if the one were connected with the other. Amongst girls the awakening or arousing to a sense of need of salvation and of entrance into a higher life, in fact the real opening of the mind to spiritual realities takes place mainly from 10-16, amongst boys 14-16; and this awakening takes place as a rule a year before conversion.

Conversions amongst girls are as follows:—For every 40 at sixteen we get 36 at thirteen, and 12 at twenty, and 5 at nine and twenty-four. That is to say conversions at 16 are more numerous than at 13 and three times as numerous as at 20. They are also eight times as numerous at 16, as at 9 or 24. In other words the age of most conversions is undoubtedly that of fully-developed puberty.

Amongst boys for 40 cases at sixteen we get 13 cases at thirteen or twenty, and 4 cases at nine and twenty-four, and conversions are rare after thirty.

Here again the dawning manhood is the period for conversions; these being three times as numerous then as they are four years sooner or later, and ten times as numerous as eight years sooner or later; while at double the age they hardly occur at all.

There can be no doubt whatever that the most common time for conversions is 16 or thereabouts: and there can be little doubt that the period chosen for confirmation has some connection with this.

Spontaneous awakenings and conversions, that is apart from external agencies, are most common at 15.

In conversion the influence of the home life is more marked in boys than girls; though in girls also home influence is the most common cause. Next to home the influence of friends is the greatest cause, and next to that the Church or ministry. Girls suffer in the deep effect on their emotions, more at the time than young men. Of course in all statistics and in all religious education the needs and conditions of each personality must be taken into account. I can only give the general result, which must not be too closely pressed, for we have many "Samuels" and not a few "Philippian gaolers": so that it must not be supposed on the one hand that there must be no thought of God till one is 16; nor on the other that there is no hope afterwards.

Following up the history of conversions, we find there are four distinct lines of subsequent religious experience.

1. Smooth progress in Christianity into spiritual manhood with no relapse or breakdown.

2. A temporary apparent extinguishing of religious faith and hope.

3. No progress after conversion.

4. Conversion at adolesence and definite sanctification on entering a still higher spiritual life in maturity.

The final condition varies less than would be supposed in these four cases; it is the experience by the way that differs the most.

Amongst ordinary true conversions the relapse is

only about 5 per cent.; but about one-half become indifferent and the spiritual growth seems arrested.

About one quarter have severe fights with old habits which reassert their power in a varying time after conversion.

As many as three quarters of the whole pass at some time through a period of great stress and struggle; while about one half experience great doubts.

The essential difference from a human point of view of the life of the converted and that of the "moral" unconverted appears to be that in the former its virtues are more positive, in the latter they are more negative; in fact, in Christians it is more the expression of a new life, while in those who make no such profession, in the sense we are now using the word, but are strictly moral, it is rather the repression of the old; though, of course, not exclusively so.

On the whole, amongst the converted there are some who pay less attention to conduct than some unconverted. But the unconverted pay much less attention to Christ. Of course I do not for a moment defend the former attitude. I only state what is arrived at from the careful study of a large number of lives.

After conversion, as I have said, the spiritual attitude of soul is really permanent in all but 5 per cent., but the feelings fluctuate, and the experiences widely differ. It is important to remark here, to avoid

grave misunderstanding, that the statistics I have presented are taken from the experience of average Christian men and women attending church and chapel. They represent the present condition of things fairly well; which in many respects is very far from what it should be.

There can be no doubt, for instance, that in truly Christian families the children should grow up from their earliest years in the nurture and admonition of the Lord; and such a thing as conversion should be rare.

A great evil is done to children of Christian parents in treating them as hardened sinners and expecting sudden repentance and conversion. To me such a result would be rather a sign that their early training had failed, than that it had succeeded!

There can be no doubt that the simple presentation of Christ to the young soul as Saviour, Shepherd, Friend, is not only attended with the best results; but what is of importance to our subject, is never attended with evil ones.

And this brings me to my other point, and that is children who have not such Christian homes, but who are under definite simple Christian teaching, such as is obtained at the many Christian Orphan Homes, are constantly brought to Christ long before puberty.

I repeat, therefore, that the figures I have given are only of value if it is clearly understood that they represent in no way the best possible results, but

merely those actually attained in average Christian life of all sorts.

To go a little more into the period of doubt and distress. Two-thirds of Christians as a whole have distinct times of doubt as follows: four-fifths of the men and half the women. The difference of the causes in the sexes is of great interest. Doubt in women is more emotional, in men it is connected with reason and the intellect.

The greatest source of doubt in men arises from the books they read; in women it generates spontaneously in the mind, or from some influence they are under. What women doubt most is the existence of the Christian God; that is, a God who is a Father and who cares for them. What men most doubt are the orthodox beliefs and creeds or the inspiration of the Bible, or both. During the period of doubt, ethics and good deeds of all sorts tend to take the place of active religious work.

Besides doubt, which does not trouble some natures, a period of religious upset from different causes, of storm and stress, of anything but peace and joy, is found in more than half the Christians whose history was examined. It consisted of an acute sense of sin, agonized strivings for entire sanctification, fear of eternal punishment, with loss of peace with God, brooding and self-introspection, and also, of course, various difficulties and fears. I must point out here that deep and painful work in the soul and the wrestling with trials and difficulties

(though not necessary with doubts) is often conducive to strong life afterwards. A butterfly has great difficulty in emerging from the crysalis with its delicate wings that look as if they would be torn to pieces. A friend of mine pitied one so much that she aided it, and got it out without effort ; but the butterfly never flew : and she learnt that the struggle was essential to the delicate circulation in the wings, and was necessary for subsequent flight.

Of the seventy per cent. of these Christians who suffered from some form of severe religious trouble it was found that only twenty-two per cent. were engaged in active religious work, which rather suggests that this is a good and safe antidote to these soul disturbances.

In adolescence, &c., the greatest care and delicacy is needed to help and guide the soul through such troubled waters into peace and harmony—which is sanity.

Much of the storm and stress that often accompanies the time of conversion find their parallel in the pangs which accompany birth. In merely mental science the digesting of a new idea is often most painful ; it is therefore not to be wondered at, that these Divine mysteries often cause great trouble in the human heart, especially when we consider the emotional age at which they usually affect it ; to say nothing of the agitation possibly caused by the powers of darkness. It is indeed often more on the religious than on the material side that the

dangers of adolescent life are most marked. These latter are bad enough, and we know how many of our young men and young women go on the rocks at this time.

I may remark also here that all these after results are not presented as necessary to Christian life, but as what actually occurs in the average Christian of the day. With better and more careful training, there can be no doubt that the troubles and difficulties could be minimized, and the proportion of backsliders greatly lessened.

I may say that not only the brain and emotions are very unstable in youth, but that it is a period when all external influences are most active, for good or evil. How important is it, then, that these be pure and spiritual ?

It is a remarkable fact that in all nations and amongst all religions the time of puberty is marked by religious rites, sometimes of a most elaborate nature. In the English Church, of course, this rite is called confirmation ; and as we have seen, apart from all rites and ceremonies, the union of the soul with God in the power of the new life, in the new birth by the Spirit, occurs constantly also at this very period.

It is also, alas ! at this period that mental balance is so often lost and nerves so often wrecked through overpressure from religious teaching, or too close attendance at camp meetings, missions, conventions, &c. As I have to speak of these in considerable

detail in the next two chapters, I will not say more about them here.

Another feature I should like to point out is the greater stability of the Christianity, and the greater after-freedom from storm and stress among those converted through the ordinary Christian ministry as compared with those that are brought in through special gatherings for the purpose. Of course the converts are more numerous at these latter, but they are not so steady.

One important point that must be faced is the fact that our young people are growing up more and more ignorant of the Word of God and ever less stable in their faith, and less able to resist the attacks of the devil, or to discern him in any pseudo-Christian movement, where he may masquerade as an angel of light.

For centuries the knowledge of the Bible has been the glorious distinction of this country. Now through the unhappy wrangles on education, and the jealousy of the contending parties, through the general atmosphere of doubt thrown over the Bible by destructive criticism, through the apathy of parents, and the rush and pressure of modern life, the Bible is more and more pushed aside and neglected.

Knowing this, it is incumbent on all clergymen and teachers and instructors of the young to do their best to supply the lack of home training by classes for pure Bible study. There is no danger

in these, but on the contrary they would be great safeguards against future religious troubles.

It is the unenlightened and the ignorant who, suddenly brought face to face with the tremendous questions of eternity, are overwhelmed and unbalanced.

I would therefore suggest for children the simple stories of the Bible, and particularly of the Gospels, with as much about the Person of Christ as possible, and as little doctrine as is needed to make the story intelligible; and then when the age of 10 or 12 is reached more careful and detailed religious instruction, combined always with plain and strong ethical teaching. All the time the child should take a personal interest in, and shew appreciation of these great truths, and a real acceptance of them should be evidenced long before 16 is reached. Prayer, too, should be taught with the utmost simplicity and reality, and the immanence of God (in the true sense) in all His works everywhere shown.

The exercises of the young soul, even with the most careful training, are often quite severe, when the reality of the Gospel truths dawn upon the mind; but there is no fear, if there be no undue external excitement or unhealthy stimulus or hereditary want of balance, of these exercises doing anything but good in deepening the reality of the work that is going on. They should therefore on no account be rashly checked for the fear of harm, and the child thrown back upon itself.

What one *can* do at such a time is to get the child's confidence in loving sympathy and so relieve it of half its fears; while at the same time one should see that the simple material needs, of good and sufficient food, and outdoor exercises and games are not neglected in the consideration of these great religious truths.

A wise and loving mother who is capable of meeting the spiritual needs of her children is a veritable gift of God. Such a mother will be fully alive to the need of guiding with double care a neurotic child or one convalescing from fever or from influenza.

There is great encouragement in knowing that once this critical time is passed and the young soul well anchored in Divine love, a good foundation has been laid for a sound and useful life, and the whole being has been brought at these early years into harmony with its Maker and itself.

Early Christianity has a singularly beautifying effect upon the character, which in its humility and reverence is as far removed as the poles from the conceit and pride of some who are alas, the subjects of religious emotion rather than of true conversion.

I may quote here one specially sobering text that was hung up in each of our bedrooms, when I formed one of a large circle of Christian children, for it was of great value at the time. **"If any have children or grandchildren let them learn first to show piety first towards their own family, and to requite their parents; for this is acceptable in the sight of God."** (1 Tim. v. 4).

CHAPTER V.

Sanity in Revivals, Conventions and Missions.

IN this and the next chapter I intend first to describe various religious movements at different times, both rational and irrational, with the utmost possible brevity; then to turn to specially consider some supposed miraculous gifts and their manifestations to-day; and lastly to carefully examine what is sane and insane in these matters, and in some way seek to indicate if possible the safeguards that may be relied upon in times of perplexity. This last, however, is such a wide subject that it will require still another chapter to itself.

There can be no doubt whatever both of the danger and difficulty of my task, and I feel most strongly the extreme care that is needed.

At the same time I think a quiet consideration of the subject here must be helpful; and I shall endeavour with much caution and with all possible care to give what little assistance I am able to afford to many who are greatly perplexed.

Of course there are now, as always, large numbers of people who have never even heard of anything out of the ordinary taking place in religious life; but I think these will become fewer and fewer every day. If I read the Bible aright, we are I judge as yet only at the "beginning of sorrows," and not only evil men but seducing spirits will wax worse and worse as time goes on; and at all times it is well for us to remember that in our own wisdom we can never expect to be a match for "the old Serpent."

Such being the case, let us to our task and consider first some historical instances of religious movements in the Church. Nine great revivals of religion may be noted.

The first lasted from the twelfth to the middle of the thirteenth century.

The second was that of the Franciscan and Dominican Friars, and lasted a century.

The third was that of Wycliffe, preceding the Reformation.

The fourth was the Reformation.

The fifth was the Puritan revival, leaders of which founded the United States in America and the Commonwealth in England.

The sixth was the Quaker revival.

The seventh was the Wesleyan movement, in which convulsions, hysterics, sobbing, &c., occurred. These features were very marked at that time in North Wales.

The eighth was the general revival of 1859,

beginning in America in 1857. This was of great power in the North of Ireland, where again physical signs abounded.

The ninth was the Welsh revival of 1905, associated with Evan Roberts.

These, one and all, were doubtless manifestations of the power of God, and were a means of blessing to many; and though at none of them, all that was said or done could be endorsed as sane, the general tendency was for good. Let us examine the one nearest to our own day—the Welsh revival—a little more closely.

Everywhere the authorities and all conditions of men in Wales have freely testified to the real and lasting change effected in the lives of hardened sinners, while the pastors of the various churches increased their membership by thousands.

The vast congregations were, on the whole, sober, sane and orderly. This last may be questioned in the face of the offering of many prayers simultaneously, and both singing and prayer going on together; but even to clergyman and others accustomed to much formality all was conducted with such reality and reverence that it was not accounted disorder. Many of the services were as reverent in the Welsh revival as those under the dome of St. Paul's; though in some, scenes of great excitement were witnessed; indeed, all was aflame with a vast amount of religious enthusiasm.

Considering the character of the Celtic nature,

there was little that was wild, violent, hysterical; but everywhere a solemn gladness in hundreds of serious men and thoughtful women.

There was no leader. The last person to attempt to control the meeting would have been Evan Roberts. There was no pastor, no organ, no hymn-books; all was in the hearts of the people, and in the hands and ordering of the Holy Spirit of God.

Remarkable visions were seen by Mr. Evan Roberts himself. Every morning for three or four months, before the movement commenced, though wide awake, he passed into a sort of trance between 1 and 5 a.m., and found himself in the very presence of God.

This changed his thoughts and nature and prepared him for the great revival.

Many great leaders have had such visions, J. Boëhme, Madame Guyon, Loyola, Fox, St. Teresa, St. Catherine, and many others. It was not Christ specially who was before the soul at these times, but God the Father or the Triune God. In the chapel Evan Roberts sometimes saw a blinding light. This was so bright that he could not see the minister in the pulpit. This reminds us of the visions of St. Paul, Constantine, Col. Gardner, &c.

I pass over some of the painful later scenes, which were so clearly due to overwrought nerves, that they excite our sympathy rather than our criticism.

Evan Roberts lays down five conditions as necessary for what he terms the "outpouring" of the Holy Spirit :

1. Confession of all known sin.
2. The forsaking of all doubtful things.
3. Implicit obedience to the Spirit.
4. The Confession of Christ.

Please note and bear in mind the third of these requisites, because I shall have a good deal to say upon it, and it is here that unseemly practises creep in and much error arises.

I give now a couple of isolated cases of the sudden manifestations of the Spirit's power without any breaches of decorum, just as samples of hundreds such, not connected with general revivals.

In 1630 at the Kirk o' Shotts in Scotland a carriage containing some ladies broke down. The minister kept them at the manse during the repair of the carriage. They were so pleased with his care that they built him a new manse, much superior to the old one, and invited some ministers they knew to the first Communion, which was celebrated on June 21st, after the house was completed; and one of the ministers they had asked preached on the Monday, after a prayer-meeting held all through the preceding Sunday night, and 500 were converted on the spot.

In July, 1861, there was a school in Yorkshire where a small prayer-meeting among a few of the boys who were Christians had been held for some time. Suddenly one night while they were at prayer

there came upon them, with the suddenness of a thunder-shower, a spirit of intense earnest seeking after God for the forgiveness of sins and for consecration. The headmaster was told of what was going on, and stopped all the preparation classes that night so that the boys could attend. There was no singing, only the Bible was read, and there were brief exhortations, confessions of sins, and requests for prayer. On that memorable night forty boys out of a total of fifty were "converted" and turned to God.

"The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit."

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Turning now to Conventions and taking Keswick as a type, we notice that as a rule these meetings are particularly sane. There is no excitement, nor special efforts to work the people up; all is done decently and in order.

At Keswick seven stages are recognised in the teaching according to Dr. A. T. Pierson.

1. Immediate abandonment of every known sin, doubtful indulgence, or conscious hindrance to holy living.

2. The surrender of the will and whole being to Jesus Christ, in loving and complete obedience, as not only Saviour but Master and Lord.

3. The appropriation in faith of God's presence and power for holy living.

4. The voluntary renunciation and mortifying of the self-life that centres in self-indulgence and self-dependence, that God may be all-in-all.

5. Gracious renewal or transformation of the inmost temper and disposition.

6. Separation unto God for sanctification, consecration and service.

7. Enduement with power and filling of the Holy Ghost.

Amongst these seven, note specially No. 2, to which we shall recur, as we shall to No. 3 of Evan Roberts' quartette ; seeing that both contain an element of danger that requires to be guarded against most carefully.

Speaking generally, there is no new doctrine taught officially at Keswick.

I say "officially" because one must acknowledge that in many of the unauthorized meetings not under the guidance of the Convention, not only new but very strange doctrines are annually put forth.

Keswick has been blessed to the deepening and strengthening of the spiritual life in thousands of Christians, and in increasing the efficacy of thousands of the clergy and ministers. It is remarkable that it is not found to cause either dissensions or divisions in churches, but is, on the contrary, in many cases a most happy bond of union.

Side by side with these wonderful and helpful revivals and conventions there have been revivals and missions of a very different character,

In 1374 there was a dreadful religious dancing mania which began at Aix. There were hundreds of dancing men and women screaming and foaming at the mouth, and all this coupled with wonderful visions of Christ and the Saints. There were many cases of recovery of sight to the blind. This mania spread all over that part of Germany like wild fire, and yet there can be no doubt that multitudes carried away by it were earnest and true Christians.

In Italy, at another time, thousands of people were suddenly affected with the literal "fear" of God; and persons of noble and ignoble birth, men and women and even children five years old, walked naked in public two and two, each with a scourge of leather thongs, and lashed themselves on their bare backs, with tears and blood accompanying the act. There were many thousands thus all over Italy crying to God for mercy.

In 1707 and following years London was disturbed by a noisy group of French and English fanatics, who combined the highest religious pretensions and the most Scriptural language with prophecies, speaking in tongues which were accompanied by all sorts of contortions and by many immoralities. The movement began by three French Protestant refugees coming over in the reign of Queen Anne; and amongst their followers were Sir Richard Bulkeley a wealthy baronet, a prebendary of Salisbury Cathedral, several physicians, a learned scientist, the tutor of the Duke of Bedford, Lady

Jane Forbes, and many others. These do not seem to have been deceivers, but earnest Christian men deceived and deluded by lying spirits, which they firmly believed were the Holy Spirit of God.

Coming to more modern times I will touch upon the Irvingite movement, and the recent outbreaks of tongues in India and America and elsewhere. I might of course write about hundreds of such outbreaks, for they abound in all ages, but I think by taking these few instances their general character will be sufficiently understood.

I give first a condensed extract from a remarkable document by Mr. Robert Baxter called a "Narrative of Facts," and beg for its careful perusal. The story gains much additional weight when the reader realizes that in Mr. Robert Baxter one has to do with a slow, cautious, and somewhat heavy Scotch lawyer, of considerable eminence in London at the Parliamentary bar. An intimate friend of mine was his personal friend for twenty years, and describes him as singularly clear, level-headed, and reliable in every way, and one who was regarded generally as a man of sound and solid judgment as well as being a highly-taught Christian. The narrative is in his own words :—

"Conceiving as I did, and still do, that there is no covenant in Scripture for limiting the manifestations of the Spirit to the apostolic times, and deeply sensible of the growth of infidelity; in the face of the prevalence of formality and lukewarmness in the

Church, I was ready to examine the claims to inspiration, and even anxious for the presence of the gifts of the Spirit, according as it seemed to me to that apostolic command, "**covet earnestly the best gifts;**" conscious that nothing but an abundant outpouring of the Spirit of God could quicken the Church into active life; and that nothing less than the power of God, put forth in testimony, could stem the torrent of infidelity which was flowing in upon us; I longed greatly and prayed much for such an outpouring and testimony.

"When I saw, as it seemed to me, that those who claimed these gifts were walking honestly, and that the power manifested in them was evidently supernatural; and moreover *bore testimony to Christ come in the flesh*, I welcomed it at once as the work of God.

"In the midst of a prayer-meeting for the first time I was myself seized upon by the power, and in much struggling against it was made to cry out (in a loud and commanding voice) and myself give forth a confession of sin, a prophecy that the messengers of the Lord would go forth and publish to the ends of the earth . . . . the near coming of the Lord Jesus.

"I was overwhelmed by this occurrence. I was distinctly conscious of a power acting in me.

"In private prayer one day I was much distressed at my wandering thoughts, when suddenly the power came down upon me, and I found myself lifted up

in soul to God, my thoughts were riveted, and calmness of mind given me.

"By a constraint I cannot describe, I was made to speak, at the same time shrinking from utterance. The utterance was a prayer that the Lord would bestow on me the gifts of His Spirit, the gift of wisdom, of knowledge, of faith, the working of miracles, the gifts of healing, of prophesy, of tongues, and that he would open my mouth to declare His glory. This prayer was *forced from me* by the constraint of the power which acted upon me: and the utterance was so loud that I put my handkerchief to my mouth to stop the sound that I might not alarm the house. When I had reached the last word the power died off me, and left me filled with amazement, and with a strong conviction, 'This is the Spirit of God.'

"I must testify that looking back upon all that is past (now I know it is of the devil) whenever the power rested on me, I seemed to have joy and peace in the Holy Ghost, and I cannot even now, *by feeling alone*, discern that it was not really such!

"At a meeting while the pastor was speaking the power fell upon me and I was made to speak (in a loud voice), and for two hours or upwards I gave forth prophecies concerning the church; declaring its present state and coming glory, and the return of the Lord. I had no excitement; to myself it was calmness and peace. The words flashed into my mind without forethought, without expectation, without any plan or arrangement; all was the work of the

moment, and I was as the passive instrument of the power which used me.

"Mr. Irving said he had doubts as to allowing me to speak in his church; and the power came on me, rebuking him, and reasoning with him, until he sat down and said he did not know what to do. Then the power came on Miss H., who said he must not forbid my speaking. This satisfied him, and he yielded at once.

"To those who have never been visited with any power beyond the mere vagaries of excitement it may seem inexplicable how persons can be brought to surrender their own judgment and act upon impulse without daring to question the power. But the process is very simple and perfectly logical.

"Though accustomed to try the power of my own mind in public and in private, in business and in religious meetings, in reasoning and in exposition, I found, in a sudden, in the midst of my accustomed course, a power coming upon me which was altogether new, an unnatural and in many cases a most appalling utterance given to me with great clearness of view in the word of God, great freedom in prayer. It was manifest to me the power was supernatural; it was therefore a spirit. It seemed to me to bear testimony to Christ, and the conclusion was inevitable, that it was the Spirit of God.

"The mistake is awful, if a seducing spirit is entertained as the Holy Spirit. The more devoted the Christian seduced, the more implicit the

obedience; and unless God graciously interpose, there can be no deliverance.

"About this time was consummated the masterpiece of doctrinal delusion in the development of the "baptism of fire" as it was thenceforth expounded by me. It was declared "in utterance" that the Lord would again send apostles, by the laying on of whose hands should follow the baptism of fire, which should subdue the flesh, and burn out sin, and give to the disciples of Christ the full freedom of the Holy Ghost, and final victory over the world.

"The simultaneous action of the power upon two or more continually occurred, leading them to utter the same words.

"In the midst of minds duly prepared, Satan can gradually develop the subjects of his delusion; and going on step by step, can unwarily lead his victims into extravagancies, first by doctrine and next by conduct, which they would, without such gradual preparation, shudder to contemplate.

"Some amongst us were found to be speaking by an 'evil spirit' and Mrs. C. and Mrs. E. C. had been much in power to declare it. This troubled me greatly, for I had been led in power to declare the call of one of them to the spiritual ministry.

"I treated, however, any doubt as a temptation, I rested implicitly upon the text, **"every spirit that confesseth Jesus Christ is come in the flesh is of God,"** and felt assured that no spirit making that

confession could be of Satan. I had heard the confession made several times by the spirit which spoke in myself and others. I *ought lo have seen* that the mere confession in words is not of itself a proof of the spirit being of God, and searched out more fully whether the spirit did really set forth the truth.

"At this time Mr. Irving's views became known that the law of the flesh and the law of sin was in Jesus, and only kept down by the Holy Spirit. In April, 1832, Mr. Irving wrote to me: "I believe the flesh of Christ to have been no better than other flesh; but he received such a measure of the Holy Spirit as sufficed to resist its own proclivity to the world and to Satan!"

"I then called on Mr. Irving and told him my conviction that we had all been speaking by a lying spirit and not the Spirit of the Lord. One point in these manifestations is the manifest denouncement and debasement of the understanding. It is true the understanding must bow, as well before Divine mysteries as before the teaching of the Holy Ghost.

"But the Apostle exhorts us, be not children in understanding, but in understanding be men, and prays for the Ephesians, "**the eyes of your understanding being enlightened,**" and for the Colossians, "**In all wisdom and spiritual understanding,**" and for Timothy "**The Lord give thee understanding in all things.**" It is manifest that the grace of God and the teaching of the spirit of God purifies and enlarges the understanding, and gives us to discern

by the understanding between truth and error. The understanding is to be used and strengthened by the Word and the Spirit, and the man of God walks according to an enlightened understanding in the degree of light God gives him. Now I am assured that the spirit, manifested in us all, has always striven to put aside the understanding, and bring its followers into absolute submission to the utterances.

"Another characteristic to which I would allude is the spirit of separation which marks out a line by the reception or rejection of these utterances. It casts off the great mass of orthodox professors and raises up those who receive the utterances into "the Church."

"With many of these there is, however, a Christian spirit and a sincere love of the truth. They are deceived and not deceivers, save instrumentally. There is no intentional deceit or guilt about them; they are really acted upon by a supernatural power, and they worship it as the Holy Spirit of Jehovah.

The text, "**Every spirit which confesseth that Jesus Christ is come in the flesh is of God,**" is given us explicitly as the test whereby to try the spirit, and it must therefore be decisive. In some the spirit was not permitted to confess it, even verbally (as in Gloucestershire). But I have "under power," declared it, and so has my brother.

"It appears that a mere verbal confession is not all that is required; for the devils said, "**I know**

Thee who Thou art, the Holy One of God." The confession should be sought on any points which create suspicion as to soundness of faith.

"My persuasion concerning the "unknown tongue," as it is called, is that it is no language whatever, but a mere collection of words and sentences, and is much of it a jargon of sounds.

"The whole work is a mimicry of the gifts of the Spirit in the utterance, the tongues, the prophesyings, and all the other works of "the power." It is Satan, as an angel of light imitating, as far as permitted, the Holy Spirit of God.

"It has been most fully manifested that a false spirit does bear witness against Satan. The warnings against Satan were very abundant. The spirits are 'lying spirits,' and one lie will be ministered to one and another (the opposite) to the other."

"I was with gifted persons in London who all gave the same testimony, but gifted persons in Port Glasgow spoke against me and others.

"To those who have never experienced or witnessed the effect of delusion in perverting the judgment and shutting the eyes of the understanding, its workings are incredible. I have found in myself such woful darkness, and such credulity, that when I think of it I am almost afraid of making a statement, or advancing an opinion, lest I should still be under its influence.

"One circumstance cannot but force itself upon observation: that is, the continual use which was

made of the doctrine of the second Advent of our Lord. The same thing has, as far as we are informed, attended every putting forth of assumed prophetic power from the earliest times. With the French prophets at the beginning of the 18th century, with the followers of Joanna Southcote, the nearness of the second Coming has been the leading doctrine.

"At the first advent of our Lord many false Christs came and drew away many. We are also expressly warned with reference to the second Advent, "**There shall come false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect.**"

"Long after I gave up the delusion, "the power" so continued with me that I was obliged to resist it continually."

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I might give much more, but this will suffice, and with it I will close this chapter, reserving further considerations of revivals, missions, and conventions to the next.

CHAPTER VI.

Sanity in Revivals, Conventions and Missions—*continued.*

THE remarkable and pathetic narrative by a great and good man given in the last chapter, who fell into the snare of the devil through reasons he himself afterwards clearly discerned, may now be compared and contrasted with the following brief account of how a weak woman, the well-known Charlotte Elizabeth, the authoress, was assailed, but instead of falling under the Satanic power, how remarkably she escaped. Her action is full of instruction in the present day, and if only her course of procedure were generally followed, there would be little need of this or any other such work to guard and guide unwary souls.

These extracts are from a small volume called "Personal Recollections of Charlotte Elizabeth."

"The first thing that aroused my attention to the new doctrines of Mr. Irving was the singular case of Miss Fancourt. Had it been a person unknown to me I might have thought less about it, but I knew

her and her family; and I was and am perfectly certain that the least attempt at deception was never practised, never thought of by them.

A sweet, patient, suffering child of God, guileless as a babe, and whose bodily affliction had moved my tenderest sympathy as I sat beside her couch of pain; the intelligence of her instantaneous recovery, of her having walked from her father's house at Hoxton to that of my hospitable friend Mr. Hawtry, in Hackney, and back, with my intimate knowledge alike of the localities and the individuals concerned, came upon me with a reality the most overwhelming; I certainly held it to have been a miraculous answer to faithful prayer, and I was strongly predisposed to receive whatever might be placed before me on the same basis.

"Just then, within two or three days afterwards, a lady to whom I looked up as a most enlightened, zealous Christian, wrote me a glowing letter, enclosing two little pamphlets, or rather tracts, on the subject of miraculous gifts in the church, as set forth in the 14th chapter of 1 Corinthians, which was quoted in full. She also gave me an account of the "tongues," and exhorted me to pray for miraculous gifts, and to devote my pen immediately and wholly to this great cause. She added that her parents were violently opposed, but she hoped to obtain the "gifts" herself, and by that means to silence all.

"I was confounded. I read the tracts, and all

the Scriptures pointed out in them, as confirmatory of the view taken, and which certainly made out a strong case; but I felt, too, that a reference to single texts would not suffice; I had always read the Bible as a continuous book, not as a collection of scraps.

"Accordingly I that night took the New Testament up, kneeled, and fervently, most fervently prayed to be guided to all truth, kept from presumptuous sin, and led to glorify God by humbly receiving what He was pleased to reveal. I then seated myself on the side of my bed, and read the whole of the New Testament from the first chapter of Matthew to the Epistle of Jude, and the first seven chapters of the Revelation, finishing that book on the morrow. The result was such as to make me decidedly reject the new pretensions.

"I cannot go over the subject here, it would be a treatise in itself; and my object is to recommend to you and others the same process, that each may have his own convictions based on the Word of God, and not on the convictions of a fellow mortal. I was quite sure that if such an important change was to take place in the character of the dispensation, and women to become public teachers of men, I should find some express warrant for it, since God would never require us to believe a miracle not wrought according to His Word.

"I found that signs and wonders in the last days were the predicted marks of what was not to

be received or followed, and I began to regard with jealous suspicion this assumption; resolved to watch most narrowly the doctrines he (Mr. Irving) might preach. Miss Fancourt's case was argued at large in the *Record* newspaper, and I soon came to the conclusion, from which I have not swerved, that it was one of nervous, not organic disease; and while ascribing all glory to God as the hearer of her prayer and healer of her sickness, I believe that it had been accomplished by the natural operation, mercifully ordered by Him, of a natural cause.

"In this state of mind I remained, when a letter from a friend in Scotland brought me some account of a meeting where he had heard Mr. Irving expound on the subject of our adorable Lord's human nature, and which, he said, perplexed him. He stated the outline, slightly; but sufficiently to convince me that some great error lay beneath the surface, and this rendered me the more thankful that I had not lightly admitted the claim to supernatural powers, which, once acknowledged, would have given weight to any doctrine associated with them.

"A little time brought me better acquainted with the nature of this heresy. . . . He maintained that the human nature in which our Divine Lord was pleased to become incarnate was not only the likeness of sinful flesh, but flesh inherently sinful. . . .

"I was far from denying the probability of supernatural agency, for the doctrine was so truly diabolical that Satan might be likely enough to

strengthen it with such signs and wonders as he was permitted to show, in order to try the faith of God's people; and I know of nothing that would sooner put me on my guard against any new theory than seeing it backed by seeming miracles.

"That Satan can work miracles there is no doubt, and that he will yet do so we are plainly warned. He seems to withhold his hand now, in order to conceal the fact of his existence; but there will be a snare provided for each individual, according to his natural disposition, and the most devoutly disposed are just those who have need to watch the most carefully against spiritual wickedness in high places."

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I now pass on to some manifestations in the present day, of a similar character to those seen in Irvingism, and will first of all give without names some extracts from a correspondent in India that will perhaps suffice to show how the same features are reproduced, and succeed in carrying away undoubtedly true-hearted and earnest Christian people now, as formerly.

April, 1907. "I believe this movement to be an incipient Agapemone, and the dear people entangled are just where Piggott (the Clapton "Messiah") and others were twenty-two years ago.

"For three days and nights I have passed through the deepest travail of soul I have ever known. All

the spiritually-minded men in South India whom we are in touch with are opposed to the movement.

" We were told God's presence was manifested at a meeting near, and would we come over. I refused on the ground they were teaching what was contrary to Scripture.

" There are two chief points in the awful delusion that is now working here. Satan is subtly offering stones to hungry souls, and they believe them to be bread. Then having succeeded in getting his stones accepted for bread, Satan goes on to say, 'Cast thyself down? The angels have charge over thee.' That is, 'give over the control of your personality. Let go! Let yourself go! Lose control and pass out of the condition of consciousness.'"

I need scarcely point out here how closely this resembles Mr. Robert Baxter's awful experience of Irvingism nearly eighty years before.

The two points on which he was led astray were the same as in this case. First, accepting stones as bread—that is false doctrines as the Word of God. Second, letting himself go and letting "the power" master him, and speak through him.

The similarity of the methods of deception is startling, though so much else differs. To proceed:

" Those who accept this condition do indeed lose control and become like persons insane, or in convulsions or hysterical, and in this condition shameful things happen.

" St. Paul says: **'I keep my body in subjection,'** *i.e.*,

I retain my rightful rule and control over the body **'lest I should become a castaway.'** The next step naturally follows, and the soul accepts Satan for God, and a spirit of delusion for the Spirit of God.

"Here it is said 'Speaking with tongues is the sole evidencing sign that one has received the true Pentecostal Baptism'! They also say, 'An essential condition is the renunciation of all control over the bodily movements, &c.'!

"The atmosphere in their gatherings is most peculiar and intoxicating.

"I told the lady most implicated that the movement was of the **'depths of Satan.'** That I had been mercifully held back twenty-two years before when trifling on the brink of the same awful pit (Piggott, &c.). I told her she was under hypnotic influence.

"This delusion cannot stand the Word of God. Bring this to bear upon it, and it falls to pieces like a house of cards. Scarcely one spiritual man of standing has been deceived.

"On one occasion the leader spoke on the wise and foolish virgins, and said that speaking with tongues was as the oil in the vessels of the wise virgins, and that those who did not obtain it would go to Hell. After there were the most dreadful shrieks in the meeting, and a group of sisters were on the floor, with one stretched full length and groaning in their midst.

"In another meeting the leader did his utmost to work up the excitement and keep it at boiling

pitch. He commenced crooning a weird song without words, moving his head and his hands gently with the tune; but soon he got more excited, and this increased till every member of his body was shaking at a fearful rate, and his head shook as though it would soon shake itself off and his song jerked itself out in gasps. All was most painful to witness.

"He then made passes over an Indian pastor by him, caught him by the wrists, and shook him most vigorously, while he himself was shaking in every limb, at the same time praying in a most passionate manner, 'Lord, finish this man off.' Then he would rub his hand over the poor man's head. Gradually, as I watched the process, the pastor became more and more under the influence, and at last lost control and fell over. Then he knelt up again and began to pray in an ecstacy, but without any coherence.

"I heard him repeat rapidly the word preaching (*prasangam*) in Tamil many times, and then at last he seemed to lose all knowledge of what he was doing or saying, and with his arms and face working desperately he commenced repeating the word 'Bramha, Bramha,' perhaps a hundred times, as fast as he could get the word out. It was the vocative of Bramha, the first person of the Hindu Trinity of Bramha, Vishnu, and Siva. Had I needed any further proof of the devilish character of some of these practices in these meetings I had it now to the full.*

*I believe the pastor was very soon after delivered from the snare.

"And yet in this same meeting I noticed the sisters' prayers were sweet and reasonable, and the hymns and choruses full of adoration.

"I am deeply convinced that whoever seeks to follow and preach Christ will have, in days to come, real hand-to-hand conflicts with Satanic hosts, and will only be able to withstand in the evil day if clothed in the whole armour of God."

I now give a brief account from Los Angeles from the pen of one well known to me, which seems to show the exceedingly corrupt source from which so much of the movement springs.

"Los Angeles, California, is the common source of the present speaking with tongues, &c.

"This is a strange place. First there are thousands of heathens with their idolatries and filthinesses, which means the presence of demons in their homes. There, then, is the widespread theosophy, new thought, mysticism, sorcery, clairvoyance, and necromancy. One feels the air is infected in a peculiar way.

"On Friday night at a meeting I heard a man begin to draw in his breath between his teeth with a peculiar hiss. I knew at once what that meant; that he was a man who had some connection with the 'tongues' movement in the city where there is any amount of the demon imitation of the things of God. He rose to give his testimony; how he had had his baptism and spoke with tongues, and every one on whom he laid his hands for healing

had been healed instantaneously, &c. His voice rose higher and higher with the peculiar drawn-out intonation that always indicates to me demon possession, and he raved and raved and then began to gabble in some unknown gibberish, and his arms became rigid.

"On Monday a woman began to bark like a dog. Another went off into hysterics and fainted. She then rose up and with a fixed stare and arms rigidly stretched out, began to wander round the room, creeping and gliding like a snake. She remained in this state twenty minutes, and one said to me, "She has a familiar spirit, and it is all of the devil." Then the woman glided back to her seat.

"A coloured girl then pushed to the front and sang a hymn all by herself. One felt that too was of the enemy.

"I can trace much here to what has gone on in the 'tongue' meetings where the enemy has got in, and the devils seem to have cleverly simulated the work of God, and these people, being nearly all of them ignorant of their Bibles, are easily led astray.

"I have been thinking a good deal about this demon possession, and considering that here the heathen are pouring in, Chinese, Japanese, and Hindoos, and have brought their heathenism, and the idols are here, and the demons are behind them. It is becoming a residence for demons. At San Diegos a great colony exists, led by a Mrs.

Tingley, who is the head of a cult for the worship of Isis, where she has a temple for this. The inner life and practices are never shown."

This movement, with its tongues and other signs, has spread from Los Angeles all over America to Norway and Sweden, to India as we have seen, and doubtless to many other parts. Here is a very brief extract from Pittsburgh, U.S.A.

"What we see here corresponds well with the general reports from elsewhere. The meetings are 'bedlam,' everything is confusion; prayers to God are yelled or groaned or barked or yelped. Now and then some one gets 'the blessing' and falls in a trance-like condition on the floor to remain rigid, perhaps for hours. Another begins to talk some sort of gibberish* interspersed with English.

"Another in a different guttural mumbles and then gives an interpretation in English. These are said to have the 'unknown tongues' of Pentecost. The people in attendance pay little heed to what is uttered by these 'tongues' and their interpretations. Some are simply curious, others are too engrossed with their desire to have a trance or an 'unknown tongue,' to do anything else than groan their prayers to God for those gifts as evidence of His favour. Frenzied hugging and kissing and rolling

*One must ever remember that all that is called gibberish is not always so. I heard a woman saying repeatedly "*Ah che chela ma Helo*," which I thought gibberish, till I learnt that on the Congo it meant "Hallelujah to my Saviour."

on the floor are amongst the evidences that these poor people are surely under some spirit influence. And it certainly does not appear to be '**the spirit of a sound mind**' (2 Tim. i. 7).

"In Los Angeles a woman got this so-called gift of tongues, and a reputable Chinaman hearing her, said that he understood her quite well—that she spoke his dialect of Chinese. Pressed for an interpretation he declined, saying that the utterance was the vilest of the vile.

"In our judgment the facts justify the conclusion that these 'signs' are of an unholy spirit of Satan; that he is now producing a poor counterfeit for the deception of a class whom he cannot reach otherwise."

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Having given, for the sake of juxtaposition, accounts from India and America of the efforts of Satan to counterfeit the gifts of the Holy Ghost, it will be well now to give brief accounts from reliable eye witnesses of some manifestations which appear from the fruits of the work, to proceed from the power of the Spirit of God.

The close and careful study I have been obliged to give to this question leads me to the conclusion that those who declare the whole of what is going on to be of the devil, and those who declare it to be of God are both alike wrong.

In the first place, as a medical man, I feel that while much extravagant behaviour can be attributed to

mere imitative hysteria, some of the power behind the manifestations is supernatural rather than pathological in character.

It seems from the evidence that this power is of two sorts—the genuine and the false. The former is quite distinguishable from the latter by the godly and Christian results of real converts from heathenism, sound in faith and doctrine; the latter while exaggerating and caricaturing some of the outward signs of the power of the Holy Spirit, fails to produce what cannot be imitated—lives changed by the power of God.

The task of distinguishing between the two is not, however, quite so simple as it would appear; because in many cases where a genuine work of God is going on, counterfeits are introduced by the enemy. In other words, while the results of the general mission work may be of God, many of the accompanying phenomena may not be.

I will give a few extracts by a reliable eye-witness descriptive of scenes, some of which do appear to proceed from the action of the Holy Spirit.

The origin of this class of work in India seems to be the Welsh Revival; that of the other I have described was Los Angeles, California; and these are certainly two very different sources.

"According to the laws of the spiritual kingdom it was quite in order that the Welsh Revival should be reproduced on the Welsh corner of the Indian Mission Field.

"For ten days before the Pariong Presbytery, we had daily prayer meetings to ask God to send His Holy Spirit on us in that Presbytery. We felt that God was very near to us, and had a strong hope of seeing something wonderful, so went in good numbers, both men and women. We were not disappointed, for we saw with our own eyes in very truth the Holy Spirit descending with power on the people assembled there. Never had we experienced such a thing before, and we praise God for it. After returning we had a meeting in Ranthong at which nearly all the Christians were present. We told of the marvellous things the Lord had done at Pariong, and afterwards, while we were praying, the Spirit descended on us also.

"From that day many of our friends are like new creatures; they love the services, they love the Word, they are more earnest in prayer, they love their neighbours better, and they are bolder and more active in preaching and speaking the Gospel of Christ. The heathen wonder at the transformation of the Christians, and many come to hear the Gospel."

The following is from another district.

"The next evening, June 30th, while P. R. was expounding John viii. in the daily prayer meeting in her usual quiet way, the Holy Spirit descended with power, and all the girls began to pray aloud so that she had to cease talking. Little children, middle-sized girls,

and young women, wept bitterly and confessed their sins. Some few saw visions and experienced the power of God, and things that are too deep to be described. Two little girls had the spirit of prayer poured on them in such torrents that they continued to pray for hours. They were transformed with heavenly light shining on their faces.

"The news of the Revival in Wales brought gladness to R. In January, 1905, she told her pupils about it, and called for volunteers to meet with her daily for special prayer for a Revival in India. Seventy came forward, and from time to time others joined. In June, 550 were meeting twice daily in this praying Band.

"Prayer continued all night in the various compounds on more than one occasion. The Bible school was filled with those crying for mercy. Such repentance, such heart-searching, such agony over sin, and tears, as they cried for pardon and cleansing and a baptism of the Holy Ghost! Then a baptism like a fire within them came upon them. They seemed to have their eyes opened to see "the body of sin" in themselves. Then came a strong realization of Christ's work upon the cross; then peace, followed by intense joy. It often took a soul hours to pass through all these experiences. The Lord used the Word greatly, and the work went on rapidly for three days. Satan was also busy and tried to counterfeit all he saw. Some who saw the joy thought they could get it by imitating what they had

seen the others do. Yet the work went on, and thus early a spirit of prayer and supplication for a Revival in India was poured out like a flood.

"'Perhaps,' says Rev. A. L. Wiley, who chronicled these experiences, 'some will say this is all imaginary; but if it has been once experienced, or witnessed even, no doubt will remain.' He continues: 'Simultaneous prayer is not confined to the meetings only. Wherever two or three are gathered together at all hours of the day or night, there will be a season of simultaneous prayer. It is not an unusual thing to awake in the middle of the night, to hear a roar of prayer in the orphanage or in other places.'

"Is it all real? To those of us who have gone through it, this question seems out of place. We also reply, 'By their fruits ye shall know them.' Differences of long standing have been made up, and a beautiful harmony and unity prevail. Restitution has been made. Silver and gold ornaments have been thrown into the collecting bag. Those who were afraid to testify for Christ in public, testify now with beaming faces. Many who never gave the message before to the heathen, or who went in fear and trembling, now go with great boldness and rejoicing to tell of Him who has changed their lives. Yes, they have looked unto Him and have become radiant with His own glory and beauty. Many although baptized had never experienced any change of life, had never been converted; but all have experienced that change now."

A later account says :—

"One Sunday, as I was coming out of the Church, after the morning service, I saw some girls standing near the door of a worker's room. They seemed greatly excited and wondering. I soon found out the cause of their wonder. A girl was praying aloud, and praising God in the English language. She did not know the language. Some of us gathered around her in the room, and joined her mentally in prayer. She was perfectly unconscious of what was going on, her eyes were fast closed, and she was speaking to the Lord Jesus very fluently in English. I had heard her and some other girls uttering only a few syllables. Some of them repeated certain words over and over again; some spoke one or more sentences, and some were simply groaning as if under a great agony of heart and mind and carrying a great burden of soul.

"So far as I can judge people by their daily life, I am convinced more and more, that those who have received the gift of tongues, have been greatly helped to lead better lives, and are filled with zeal for the salvation of others, and are given to more earnest prayer than they were formerly.* The Lord has been most graciously visiting His children here for the last two years, and He has blessed some with this special gift. Many others have not

* We give this judgment of the writer here, but do not thereby endorse "the gift of tongues" as Divine. As will be seen, it is too soon for those at a distance to pronounce a judgment.

had this gift, but they have been much blessed in other ways.

"As a result of this visitation, these people are beginning to feel their responsibility, to give the Gospel of Christ to others. They are doing their work in a very humble way without being paid for it, and without expecting any reward in this world. They are magnifying Christ, giving Him all glory, and travailing in prayer for the lost souls living around them. They do not act foolishly, or do extravagant things in their daily life. They are very humble and unpretending people, walking in the fear of the Lord. This sort of fruit is not borne by the branches 'of the vine of the earth,' but is the fruit of the True Vine.

"I have to learn a great deal more than I know at present, so shall wait upon the Lord, and ask Him to teach me and lead me as He will. It is neither safe nor right to say, that every physical manifestation, and other signs which are appearing among people visited by the present Holy Ghost revival are from the devil."

I will now give a very brief account of a remarkable work in Korea as described by the Rev. Lord W. Gascoyne-Cecil in *The Times*. He says:—

"There is in the north of Korea a town called Pyeng Yang, in which work two bodies of American missionaries, with ordinary even if rather successful missions. They had a practice of summoning all their converts from the country round to come for

ten days in Spring to receive further instruction in the faith, for the ignorance of professing Christians is at all times a great difficulty to the missionaries. This meeting was purely educational. There were no moving hymns, no emotional speeches.

"The mission chiefly concerned was a Presbyterian mission conducted by Americans whose Scottish origin was obvious, not only in their names, but in every line of their faces and demeanour. Except for the accent, one would have thought oneself in the presence of representatives of the cold and canny race that lives in our northern kingdom, and I only dilate on this point because it is necessary to separate the phenomena I am going to relate from those emotional manifestations of religion with which most of us are conversant under the name of revival meetings, and which most of us distrust.

"The meetings held on the first seven days were common-place. The usual syllabus of instruction was followed, and at the end of the week, to all appearance, the meetings might be expected to go on as they always had done till they closed on the tenth day. But just at the end, to the surprise of the missionary who was conducting the meeting, one of the Korean men arose and expressed a desire to speak, as something was on his mind which lay so heavily on his conscience that he could no longer sit still.

"This caused a feeling of annoyance to the conductor of the service, for it was in the nature of an interruption, but he thought it wiser to give the man leave to

unburden his conscience. The sin turned out to be merely a feeling of animosity and injury on account of a fancied slight which he had received a year ago from the missionary. To settle his doubt the missionary assured him that he forgave him for his ill-temper, and then began to say a prayer. He reached only the word 'My Father,' when, with a rush, a power from without seemed to take hold of the meeting.

"The Europeans described its manifestations as terrifying. Nearly everybody present was seized with the most poignant sense of mental anguish, before each one his own sins seemed to be rising in condemnation of his life. Some were springing to their feet pleading for an opportunity to relieve their consciences by making their abasement known, others were silent but rent with agony, clenching their fists and striking their heads against the ground, in the struggle to resist the Power that would force them to confess their misdeeds.

"From eight in the evening to two in the morning did the scene go on, and then the missionaries, horror-struck at some of the sins confessed, frightened by the presence of a Power which could work such a wonder, reduced to tears by sympathy with the mental agony of the Korean disciples whom they loved so dearly, stopped the meeting. Some went home to sleep, but many of the Koreans spent the night awake: some in prayer, others in terrible spiritual conflict.

"Next day the missionaries hoped that the storm was over, and that the comforting teaching of the Holy Word would bind up the wounds of yesternight, but again the same anguish the same confession of sins, and so it went on for several days. It was with mingled feelings of horror and gratitude that the missionaries heard the long list of crimes committed by those whom they had hoped were examples of righteousness.

"One man confessed a crime not so horrible to their minds as to ours—viz., that of murdering his infant daughter; another confessed a crime worse even to Korean ears than it is to our own, that of killing his old and infirm mother to escape from the burden of her maintenance. A trusted native pastor confessed to adultery, and of sexual sins both natural and unnatural there were no lack.

"Not only was there confession, but, where it was possible, reparation was made. One man sold his house to repay money he had embezzled, and has since been homeless; another returned a wedge of gold he had stolen years before. Some did not find peace for many days. One man struggled till it seemed as if his health would give way, to resist the power that was forcing him to confession, and then at last with pale face and downcast eyes came to tell his sin. He was the trusted native preacher, and he had misused his position to rob the mission. He furnished an exact account of his defalcations, and has since repaid every penny of the money.

"When we reached Pyeng Yang the storm was over. At the meeting I attended what struck me most was the look of quiet devotion which shone on many faces. There were no exclamations of theatrical piety, no reference to a man's own sins and conversion. The meeting took these for granted. At first it was feared that the confession of such heinous sins would injure the Christian body in the eyes of the heathen; but, on the contrary, they were deeply impressed, for they said, "These men under torture would not have confessed such sins, how great must be the power of this religion." This was told me as the opinion of a heathen Korean expressed to an English layman. Bishop Turner said that what most impressed him about this great turning to Christ was that the Koreans as a nation were not emotional."

Having given these extracts from India and Korea, I will comment briefly on some of the wonderful manifestations that have accompanied the movement, leaving for the moment the special question of "tongues."

Taking into consideration the remarkable fact that these are stories of the direct action of the Spirit of God upon heathen people of the Far East, deeply imbued with demon worship, incantations, and prodigies of all sorts, the first point that strikes me is the decided sobriety of the narrations; as well marked, indeed, as that which describes the early years of our Lord in the Gospels, when com-

pared with the weird, sensational, and unnatural stories that abound in the apocryphal narratives of His childhood.

In reading the accounts two things at least must be borne in mind. The first is, that since the days of Pentecost there is no record of the sudden and direct work of the Spirit of God upon the souls of men that has not been accompanied by events more or less abnormal. It is, indeed, on consideration, only natural that it should be so. We cannot expect an unusual inrush of Divine light and power, so profoundly affecting the emotions and changing the lives of men, without remarkable results. As well expect a hurricane, an earthquake, or a flood, to leave nothing abnormal in its course, as to expect a true Revival that is not accompanied by events quite out of our ordinary experience.

The second point is that there is no nation on earth more narrow in its ideas of what is fit and not fit, what is proper and not proper, what is legitimate and what not, than the English; and none more slow to comprehend the difference between the East and the West. This is remarkably shown in the misunderstanding of what is of the East in the Bible—and how much there is! As Dr. Bullinger and others have so well shown, the Bible is constantly wrongly interpreted, through the utter want of knowledge and sympathy with the Eastern style of language and thought that pervades it.

Having then grasped these two points, let us

consider the abnormal (to us) in this work. We come across dreams, visions, waking visions, and a good deal of noise and irregular procedure. Attempts made to introduce greater outward decorum were apparently attended with no good results, and so they were abandoned.

There were visional illusions of different sorts, such as seeing a girl on fire—which, after all, is not very different from seeing a light shining on a girl's face.

We get wailing, laughter, trembling, visions of the Saviour, and healing of disease, and intoxication with joy.

We get also possession of demons, beating of breasts, and rolling on the ground. We also get sounds of rushing wind, feelings of inward burning, and visions of fire.

And really this is about all besides the "tongues." Some of course, will say it is enough, and others that it is too much.

It must be remembered, however, that in Belfast and in South Wales many of us can remember manifestations at least as remarkable; which in cases specially examined were demonstrated to be genuine, and free from fraud or exaggeration.

It may be worth our while briefly to consider these phenomena. They may be classified as follows:—

Dreams and visions when asleep (See Acts ii. 17).
Emotional actions } (see many passages in the
Emotional feelings } Gospels).
Possession of demons (See Mark xvi. 17, &c.).

Healing of diseases (see Mark xvi. 18, &c.).
Ocular phenomena (see Acts ii. 3).
Auditory phenomena (see Acts ii. 2).

I have set down opposite each one a passage of Scripture where similar abnormalities occur.

Let us remember, in considering these, that in India at least, they are commonplaces; that in English Revivals they also occur; and that, above all, *they* are not the abnormalities and the marvels of the movement at all. These consist in changed hearts and lives, in men and women transformed from darkness to light in a moment; and the very practical demonstration of this by the payment of old debts, by loving their neighbours, by an entire alteration of life. Without these real wonders the cries and visions and dreams would attract little notice.

What, however, we are particularly prone to as Anglo-Saxons in the West is, to attempt to discredit the real marvels on account of their (to our ideas) somewhat unnatural and indecorous accompaniments. Now to understand these manifestations in any way we must know a little, a very little, about the mind of man and its wonders.

We must understand that the eye of consciousness can see only a portion of our mental thoughts, emotions, and actions, and that a vast district of instincts, emotions, and thoughts, remain hidden from our ken in unconsciousness. It is indeed here in the unconscious mind that we find the seat of the

character, of the personality, of the ego; and here also is the seat of the new life, the sphere of the new birth, the dwelling-place of the Holy Spirit.

The presence of the Spirit is not the subject of direct consciousness. Visions, meditations, prayers, and dreams, have been undoubtedly occasions of spiritual revelations.

A clergyman of great experience told me that he believed that in one-third of the Christian people in England dreams were connected with their conversion, and it is quite certain that many are thus influenced.

In view of these facts, what room is left for amazement or cavil at the manifestations recorded here in connection with a people so prone to subjective phenomena?

For we must remember that ocular and auditory phenomena may be subjective or objective; and it really matters little which. The point in all these wonders is the permanent effect for good that results in the lives of the subjects of them—and here the record seems clear. As to the emotional cries and actions, little need be said, when we remember how extravagant men may become even in England in times of deep sorrow or sudden joy. The conduct of thousands of otherwise sober people was just as amazing during the Boer war (Mafeking night, &c.).

The Apostle writes of being "**beside himself**" with joy, and of "**being filled with the Spirit,**" as contrasted with drunkenness.

It will be observed that the seeing and feeling of fire is probably directly traceable to the prominence given in all these Revivals in the present day to the teaching that Matt. iii. 11 refers to the Holy Ghost coming as fire,* and to the hymns addressed to the "Spirit of Burning"; so that undoubtedly the ideas of all the manifestations and sounds and feelings were all there in the atmosphere and minds of the people. Under these circumstances it is quite natural that an impressionable people should see, hear, and feel, in accordance with their thoughts. Why even we may shiver with cold in a warm room if we hear a graphic account of suffering in the Arctic regions. Hence I am inclined to believe these records are true and unexaggerated; the real marvel being, I again repeat, not the manifestations at all, but that hidden work of the Spirit which accompanied them in such power as to transform the men and women who experienced them into new creatures in Christ Jesus.

I should like here to say one word about the "possession with demons."

I think those who know the East cannot doubt that Satan's power there is beyond all dispute, and any who have read the painfully realistic pages of

* It is thought by many that v. 12 gives the true interpretation of v. 11. That the work of the Holy Ghost is to "**Gather the wheat into his garner,**" and that of the fire to burn up the chaff. It is most important to notice that when Pentecost is foretold in Acts i. 5 no fire is mentioned, but the Holy Ghost is.

Things as They Are must know how devil-possessed many in India are. Lunacy is a general word that covers any departure from sanity, but I think that at times it covers even more. My experience even in England goes to show, and I think the experience of all skilled men directly connected with mental diseases proves conclusively, that here and there one comes across a case that is evidently "possessed" by some evil spirit.

I have seen a marked and special malignity against God in a lady, naturally of a gentle and reverent character, with a use of the most abominable words which could never have been even heard, and a delight in evil entirely contrary to her life and ways, that compels one to believe in actual "possession" in such a case.

With regard to the "tongues," from many quarters one gets glowing accounts of their use far exceeding the short extract I have given.

But in view of the facts so solemnly recorded in Mr. Baxter's remarkable narrative, where we get a most sober and clever Christian man entirely led astray by them, believing firmly all the time it was the Spirit of God, and also the terrible history of the "tongues" in London in the 18th Century, I feel one must suspend one's judgment; it being quite possible that godly men wholly in earnest may find later on that they are mistaken. Time is certainly often required to judge; all one can say, that hitherto these "gifts of tongues" have been

sources of great distress and error in the Christian Church.

In certain cases, as we have seen, there can be no doubt there is a delusion of the enemy; but in other cases, apparently, the question is doubtful, as there appears at present to have been edification and real Spiritual blessing. I think, however, in view of terrible past experiences, the reasonable course is to defer one's judgment for the present.

I may add one word more which may help some who rightly find a difficulty in believing many of the occurrences in a true revival to be of God. It does not in the least follow, when the Holy Spirit comes in power in an individual or a meeting, that the often trying manifestations and actions are of Divine origin at all. Neither need they be in the least Satanic. The cries, contortions, trances, &c., *may* be merely the natural reaction of the person under sudden and strange feelings. So that while the work may be of God, there is not the least need to suppose that all the manifestations are; for much that is human accompanies it. At the same time it is quite possible that the imitations by Satan which I have spoken of and will further describe, may accompany a true revival. One can never, therefore, even in a genuine work, be sure that all one sees is of God; but must be prepared to distinguish between the Divine, the human, and possibly also the evil elements present.

A good sovereign is worth twenty shillings at all

times, and its value endures. A false one may pass current with the unwary once or twice, but is soon found to be worthless; and it could never circulate at all if there were not good ones current at the time. It is the genuine work that makes the false imitation possible. It is quite probable that elsewhere genuine and remarkable manifestations of Divine power have been seen and borne solid fruit as well as in India. Only it will always be found that at many such centres the devil is also active and counterfeits the genuine work of God as well as he is able.

Of course, time always shows; for what is not of God must come to naught in spiritual things; and as I have said, in the case of speaking with tongues, I think there are weighty reasons from the past for suspending one's judgment.

With regard to these I may add a word from personal experience. No doubt I was fortunate in lately being amongst an exceedingly earnest body of Christian people with an able and quiet and experienced Christian leader, who did not himself speak with tongues at all—but who was waiting for the gift. I attended a long meeting (three hours) and was much struck with the simple earnest faith of the people; with their intelligence and joyful acceptance of the leading articles of Christian faith, the atoning work of Christ, the value of His blood, of death and burial with Him, of resurrection life, of the power of the indwelling Spirit, these all being specially emphasized.

Not only so, but no one could see them without a strong impression that there was no conscious effort to work up any excitement, but that the whole desire of the meeting was for the glory of God, and that some of the leaders at any rate were guarded and watchful against anything of evil influence.

Having said this, I must add that to me there was much also that disfigured what would otherwise have been an exceptionally bright and helpful gathering. For an hour or more there were low mutterings and jabberings about the room louder and softer ; supposed I believe to be "tongues," but to me, in part at any rate, simply uncouth sounds uttered with great rapidity, and not any real language at all.

I was told that when the tongues were received at first by anyone (as a result of laying on of hands) the person often jabbered incessantly for two or three days as if practising them, and then got more orderly; but at no time was the use subject to his will or control, as to time or method ; but at times he could avoid giving audible utterance. I gathered that as a rule the speaker in tongues had no intelligence of what he was saying.

Those in the meeting also spoke constantly of tongues and other signs as receiving a "Pentecost," and these signs were regarded as oil in the lamps of the faithful—a dangerous line to take, leading rapidly to the formation of an exclusive class, and possibly

a denial of true Christianity to those who did not possess them.

There were also loud shrill utterances in "unknown tongues" with a very rapid interpretation repeated twenty or thirty times at great speed, and also hissing sounds all over the room as the breath was drawn in sharply between the teeth. Two near me, a girl and a curate, appeared in a trance for over an hour, quite unconscious of what was passing. The girl was saying "li-li-li-li" with great rapidity, while smiling foolishly, while the curate was earnestly jabbering at a high speed in guttural sounds; and yet I was told that the girl two days before had given a most touching address, and I had heard the curate earlier give a short and lucid account of his experiences.

The final impression on my mind was that these were good earnest Christian people, who through perhaps wrong and undue pressing of the value of signs and gifts, &c., had unconsciously produced these with more or less success by imitation and action of the mind. To me the part that was of God was the joy and simple faith, and the error lay in seeking these signs and calling them Pentecost. Evil agencies also were undoubtedly at work and probably often mistaken for the work of God. Several there were said to have had "devils" cast out of them; one being the curate, that very afternoon.

With regard to the power at work, I know of only three agencies at most that can use

the body. There is myself, and then there are the supernatural powers of good and evil. Respecting the two latter most people think they know a good deal; and the power of the Holy Ghost, or of evil forces in opposition seem quite familiar to those who are mixed up with these recent manifestations.

What is not seen nor understood and cannot be believed, is the extent to which one's own mind can energize the body without any conscious knowledge and consent. Such action is continually attributed to external agencies, but is really from within. Two things must be understood, first, that the mind extends far beyond the limits of consciousness and that the unconscious part has entire power over the body; not only in causing and curing disease, but in producing under certain conditions, without the knowledge or will of the conscious mind, but chiefly as the result of suggestion—stigmata or wounds and bruises all over the body, sometimes in perfect imitation of the five wounds of our Lord, trances, contortions of all sorts under emotion, cries and languages not previously spoken, also mysterious utterances or strange voices, and many other phenomena well known in spiritualistic circles.

The best conditions for producing these natural but rare phenomena are a weakened body, over-strained nerves, the presence of numbers, concentration on the desired signs or gifts, strong suggestions as to possessing them, and powerful influences.

These seemed all present at the meeting I was at; and I should therefore be very slow to attribute to supernatural power, least of all to God's Holy Spirit, any of the unseemly sights and sounds I witnessed.

In reviewing and considering the various manifestations of Satan's power in India and California as compared with those of Irvingism we at once notice the difference of the atmosphere. In the narrative of Robert Baxter one cannot but be struck with the reverence and solemnity and close obedience to Scripture that characterizes it; whereas in the latter these characteristics are not at all conspicuous. Mr. Baxter ascribes all his errors to a want of close attention and obedience to the Word of God. In the present day, owing perhaps to the widely-spread scepticism, the Bible is more lightly esteemed, and there is by no means the same reverence or distrust of one's own judgment as there was fifty years ago. The result is that the spirits in this last manifestation do not seem either so subtle or so reverent as in the old days.

There can be no doubt that in both cases it is the same class of people who are deceived; as also in the eighteenth century. Earnest godly people, who are ever eager to hear and to know about the latest sensation in religion, and who, having embraced the higher teaching, of which I shall have more to say in another chapter, are eager to surrender every faculty they possess, if thereby God may be glorified. They have zeal in abundance;

all they lack is that quality that is ever at a discount —discretion.

Large meetings of all sorts, and especially conventions, constitute in themselves a great danger, however soberly they may be conducted, because such danger is absolutely inseparable from any gathering of a large number of people whose minds are all set in one direction, and in whom the supernatural element is prominent.

There is much hypnotic power, both conscious and unconscious, in large crowds. Slow, monotonous singing while bowed in prayer, with constant repetition greatly favours this. But let me here remark that religious hypnosis is not necessarily an evil; but a power that may be used by God for good. It is not of itself evil; and the Devil does not originate it. It is a natural phenomenon, and its value consists in the fact that when partially or wholly in this condition suggestions of all sorts have great and permanent power.

If these suggestions be good and spiritual, real and lasting good is done. Much more good indeed than would be possible if there were only a handful in the tent or hall. But, alas, all extremes of excitement and of hypnosis are too easily regarded as sane behaviour, and are accepted as of God, provided they occur in connection with religious assemblies.

Much danger, however, lies in the strain on the emotional centres in religious revivals; and the feelings thus induced too often leaves no permanent

spiritual result behind. The emotions are wrought upon by constant affirmation, repetition, and the contagion of crowds.

Positive injury, sometimes of a permanent kind, results from this surrender of the highest brain centres to mere emotion.

One should be temperate in *all* things; religion should show itself in a clean life, and in a pure heart. Sterile emotions are not religion, and may be as intoxicating as alcohol and even more dangerous, because they are even more insidious, and screen themselves under the sacred name of Christ.

There should ever be a stern rebuke of all religious revivals, missions, or conventions that deliberately seek to work up the emotions, with painful or unseemly additions.

Much of the curious phenomenal displays in religious revivals are really the result of hypnotic suggestions.

These emotional crises resulting in a superficial "conversion" or "consecration," and, in joining the church, too often end in utter indifference in six to nine months; some subsequently may be truly converted, but many are not.

In a recent mission over ninety were "converted," Two-thirds relapsed in six weeks, and of one-third received into church-fellowship, more than half lapsed, leaving thus one-eighth only standing firm.

In the ordinary work at the same church out of

seventy converted, one quarter lapsed in six weeks, three-quarters joined the church, and four-fifths instead of one-eighth stood firm.

Of course many more are converted in revivals in proportion to the time expended; but then in many cases much evil is done by the excitement, the extravagances, and above all by the subsequent relapses. There can be no doubt that chronic religious excitement is extremely destructive to the real higher religious life.

I must now, before I conclude, refer to two points that I promised to touch upon. The one is the third requisite for the so-called "outpouring" of the Holy Spirit as stated by Evan Roberts, and runs as follows:—"Implicit obedience to the Spirit." The other is the second of the Keswick requisites, as stated by Dr. A. T. Pierson, "The surrender of the will and whole being to Jesus Christ."

It is unnecessary to say these are both good and true requisites; but neither must be pressed to mean an abandonment of one's faculties, understanding, sound mind, judgment, and common sense. These, sanctified by God and in subjection to the Spirit, must be active and in use; and it is the interpretation of "surrender" and "implicit obedience" to mean the divesting of oneself of every faculty, that has caused so many to be led astray.

Many will remember the blasphemous arguments as to the limitations of our Lord's mind owing to the κένοσις in Philippians (emptying Himself) being

pressed unduly; and it seems to me that Christians are often called upon to empty themselves unduly in this forced manner without the slightest warrant from Scripture. Much of the high-flown language of the present day in connection with this is contrary to the Word of God, which never asks us to lay aside our sound mind, our sobriety, our self-control, our reasonableness, and our judgment; but to exercise these faculties in accordance with His Word.

It is the conjunction of hypnotic power with false doctrine on this point that has done so much harm.

And the distressing part is that it is those who are most anxious to do right and to follow and obey God, who, neglecting the caution of the Word, get into the greatest trouble, while the careless escape.

I would earnestly beg any who read these pages, and who may attend large conventions and other scenes of religious power, to be most careful to see that they are always fully conscious of what they are doing; that their will and judgment are active; and that they do not give up their intelligence and power of mind to another human being; but that while fully surrendering the direction of their lives and wills, and opening their hearts to all the holy influences around, they retain their sane and quiet minds and judgment. Those who take this precaution are not liable to be carried away by excitement or to fall into any of Satan's snares. If one feels oneself losing self-control and becoming hypnotized and carried away, it is often better to

leave the meeting, or if one stays, resolutely to refrain from any action while in such condition.

A great deal of misconception indeed exists upon this whole question; and being **"filled with the Spirit"** is by many synonymous with bidding farewell to all one's natural reasoning powers. Such is not the case. As has been already said in this chapter, our understandings have their part in the highest conditions of spiritual life; and the Christian, however spiritual, is always to remain the sane and sober man, with his faculties so far from being abolished, dedicated to the service and glory of God.

This watchful care, together with, when needed, a real and not perfunctory trying of the spirits as directed in 1 John iv. 1, 2, will safeguard many who would otherwise be deceived.

CHAPTER VII

Sanity in the Higher Life

THERE can be no doubt that it is specially in the developments of Christian life that care is needed and that difficulties and dangers abound. As I have said, those completely dead to the spiritual life cannot shew any signs of insanity in Christian things. It is equally true that those who are half dead are seldom tempted to do so either. It is the wide-awake, the enquiring, the advancing, the whole-hearted, the true witnesses and soldiers of the Cross who are naturally the mark for Satan's arrows, or for his wiles. As long as we sit in our arm-chairs we can never take a wrong turning; it is when we are pushing on towards our Home along lonely roads that we are apt to go astray, if we neglect to study the signposts that our loving Father has placed along the way.

In the last two chapters I considered some of the dangers connected with revivals, missions, conventions, &c. Now we will consider the life of the individual Christian in the more advanced stages of

his career, for it is here, as I have said, that the danger mostly lies.

I will first give a few particulars as to ideals and objects in the normal Christian life.*

From childhood, of which I have spoken in Chap. iv., to maturity, the general trend of development is away from the self-assertive "ego" centre and instincts, towards God and man, to spiritual and altruistic activities.

The ideals aimed at by individual Christians, as ascertained by large statistics, are very different to what many suppose, and are somewhat as follows:—

The chief ideal is that of doing good to others. This is the first of all, and is given by more than one half of the whole number as the chief object in their Christian life.

To perfect oneself as a Christian is the ideal with over one quarter.

Complete harmony and communion with God is the ideal of one fifth.

Those who have altruistic ideals are double the number of those whose ideals are egoistic and relative to self-growth and perfection.

The most prominent thoughts occupying the minds of Christians are as follows:—

Nearly half have God before their minds most

*It must again be noted here that these facts relate entirely to the ordinary Christian experience of the average Churchman or Dissenter. They do not represent ideals, nor results obtained in special religious circles.

of all. One third have Christ; and about one quarter the thought of immortality; while the rest state that good conduct predominates in their thoughts.

Generally speaking, it may be stated that the majority of Christians over forty years of age set the thought of God and good conduct principally before them.

Dependence, reverence, and praise to God are ascertained to be the three most prominent Christian feelings. Faith, happiness, and peace are quite secondary.

Peace and holiness is the Christian's principal desire between twenty and fifty, and after that period the interest in God and others increases, and that in self distinctly lessens.

As women grow up in Christian life religion of the intellect as a rational system almost disappears, and their Christianity becomes more of an emotional type.

A stable, spiritual maturity is seldom reached before the stable physical maturity of full man and womanhood. Some may object to the statistics given here and in Chapter iv. in connection with such spiritual matters. They are certainly novel, but are the sober and true statements of a large number of Christian men and women who voluntarily gave their religious experience in answer to a number of carefully-arranged questions; and as far as they go they represent facts, which are so singularly difficult to get hold of as to the

Christian life; and I think they are of value, in that the results differ widely from our common ideas on this subject. I do not, of course, attach extreme importance to them; but the light they throw on conversion and Christian experience is certainly both interesting and novel, and to some extent instructive.

Now it is when we pass beyond these ordinary lines of Christian development that danger begins. The danger is not at all from the advance by natural growth in the knowledge of God and of Christ and a steady development on the Christian side of a well-balanced ordinary life with its round of duties. The danger really is when some special line of truth, correct enough in itself, is pressed unduly, and grows to fill the whole mental horizon.

And this danger is greatly increased if this special line be enforced by powerful and magnetic teaching upon it in large and excited gatherings; or if it be taught privately to small selected circles of followers by some favourite teacher; in either case great care is needed lest the balance of proportion be lost, and the soul carried away.

There can be no doubt of the overwhelming power and blessedness of the sense of the presence of God. There can be no doubt of the power of the Holy Spirit in certain gatherings, and there can also be no doubt of the uplifting power of certain truths when they are felt and realized in the soul, and these of course all do good to natures otherwise sound and sane.

Indeed, I may go further and say that I think the more of spiritual feeling a man can constantly experience without its becoming an overmastering excitement, overbalancing the soundness of one's judgment and unsteadying any of one's actions, the better for the development of the spiritual nature.

Sanctification is the identification of the *ego* with the new life in the Spirit. He that is joined to the Lord is one Spirit—the Holy Ghost is one with the believing human spirit.

But this is not at all what is understood by sanctification in advanced schools.

In these the whole nature is searched for any taint of evil, and all is to be cast out or burnt out by "fire," and the whole nature "cleansed" until nothing remains but what is of Divine purity in the entire man—spirit, soul, body.

With many this is actually pressed so far that the very breath and sometimes the very blood of the body is believed to be changed, and to become of spiritual origin and purity.*

Here, of course, we leave the sound mind just in proportion as we leave the Word of God, or perhaps I may say in proportion as we press its words beyond their evident signification; which undue straining of the Word is the origin of most heresies. Few heresies,

* The Scripture "**who shall fashion anew the body of our humiliation**" (Phil. iii. 21), is believed by such teachers to mean that the bodies of believers are now being physically changed, so that in the very words of one, "the whole physical make-up becomes instinct with Deity.'

if any, were originated by wicked people; but rather by the greatest saints, who were beguiled into making a creed out of a single doctrine, and pressing it beyond the limits of any sound judgment.

Of course, in all this we must remember the point that is frequently overlooked. Each Christian is too often considered to be uniform in character with all other Christians, and to have no personality beyond his Christianity; and it is quite forgotten that each one carries with him into his Christian life all his original characteristics. St. Paul, the Christian, could never be confounded with St. Peter, the Christian; and this not on account of the differences of their Christian growth, but on account of the natural differences of temperament between the two men.

So we get some men naturally well-balanced, of sound mind and judgment. These are they who can most safely pass on to the greatest spiritual heights. Then we get neurotic men and women and people with ill-health and unbalanced minds, all of whom should understand that they can only approach the deep things of God with great humility and caution and sobriety.

It is vaguely thought by those persons who really do not think at all, that Christianity ought to level all natural differences. As a matter of fact it does not do so, and it is because this truth is not understood or heeded, that people get worked up beyond themselves in conventions, and eventually too often fall victims to nervous disease.

Of course I know that a false idea of "power" and self-surrender is abroad, and it is thought that only when a person is carried away and has evidently lost all will and judgment that the Holy Spirit is really working. It is *not* so. The spirit of "**power**" and "**love**" is inseparable from a "**sound mind,**" and it is the sanctioned divorce between these three that has led to so much trouble and sorrow.

The time has come when we should emphatically deny that the culminating or pattern type of religious experience is a state in which the natural self-control lapses. Some object to the word self-control and would substitute "Christ" or "God" control, but this is only a quibble; for it is the self that is controlled, the power being the will, energized no doubt, and directed by Divine power; and not as so many would teach, paralyzed and destroyed by the same power.

We are very eager to grasp the promises of God: but it must be remembered that something is to be added to the faith that lays hold of them; and it is not excitement and surrender of one's faculties, but according to the Apostle (2 Pet. i. 5)—"**In your faith supply virtue, and in virtue knowledge, and in knowledge temperance**" or self control. There are other qualities, but add these three ingredients alone to the faith that grasps the promise, and we shall see no more unseemly excesses.

"**What manner of persons ought ye to be?**" asks the same Apostle (2 Pet. iii. 11) "**in all holy**

living and godliness?" in view of the coming judgment. I fear St. Peter would hardly recognize as features of the higher Christian life much that passes as such in the present day, so lacking is it in sobriety and self-control.

I may go further, and say I am fully persuaded that it is only possible to reach the highest heights if one has Christian sanity. Witness indeed the Apostle Paul, who, though he calls himself mad before his conversion, and afterwards was accounted mad by Festus, was an eminently well-balanced and highly educated man. Look at the heights to which he soared; study the profound star-depths to which his spiritual vision extends in Ephesians, mark the way in which he strains the Greek tongue to the utmost to try and make it express his sense of the love and wisdom of God; and yet we all feel and know he never surrendered his self-control. Indeed, so far from this, he declared that if he did, he himself would be no longer fit for such high service, but would as to his work become a castaway.

One finds also amongst Christians great spiritual attainments combined with perfect sobriety.

Let me give an instance of deep spiritual thought in one eminently sane. I allude to Dr. Butler, Master of Trinity College, Cambridge, and I quote from the Cambridge Theological Essays, p. 585.

"The person of Jesus takes captive one soul after another with no distinction of rank or race or sex. It is not the evidence for the truth of the sacred

books, it is not the wisdom or the poetry, or the literary beauty of the words of these books—it is not these save in a very inferior degree, which draw the heart and overcome the prejudice or the indifference of man or woman or child. It is the Person—the Life—Past, Present and to come—of one Character in all history—the Lord Jesus Christ, the Jesus of Bethlehem, of Nazareth, of Capernaum, of Nain, of Tyre and Sidon, of Bethany, of Jerusalem, of Gethsemane, of Calvary, of Emmaus, of the early morning by the Sea of Galilee, of the Holy Mount, of the Ascension—it is this Person even more than His sacred teaching who has been the ideal and the hope of every contrite heart; it is the Person, whom having not seen, the poorest, the meanest, the guiltiest amongst us cannot choose but 'love.'"

"And now may we not add to this lively sense, as a part of it, and an essential part of it, that adoration, that joyous pride of prostrate worship which may almost be called the keynote of the Apocalypse? The whole universe (Rev. v.) prostrate at the feet of Him through whom all things were made, even of the Lamb, who by His blood brought back . . . to His Father those that had wandered from the fold. Is it not the same great vision that haunts and soothes and humbles and uplifts the minds and the hearts of all true Christians now?"

Consider also the great sanity of men foremost in the Church—of Liddon, of Lightfoot, of Westcott, to whom I may specially add Dr. Moule, present Bishop

of Durham; all conspicuous for profundity of insight into Divine mysteries, as well as for a childlike faith, and a character best described by the beautiful word ἐπιείκεια (sweet reasonableness or gentleness).

Turning to the Mission world, consider the personal characters of Hudson Taylor, of Paton, of Moffat, of Carey, of Hannington, of Moody, of Torrey, of Pierson.

Look at the composition of what is known as the "Keswick platform" for the last twenty years as representing the higher spiritual life; and observe how carefully, while endeavouring to teach the highest truths, and give full liberty to the action of the Spirit of God, every effort is made to subdue excitement and to do away with any mere emotion, and to promote reasonableness and self-control.

Nevertheless, there is no doubt when we approach the mystics that we find the balance more difficult to hold.

Still, mysticism was the very salt of the mediæval church that kept it from going to corruption. Henry Suso, Tauler, Jacob Boehme, Pascal, Fenelon, and other "friends of God" all belonged to this school.

One of the mystics who perhaps most departed from the Christian sanity of which I speak was Madam Guyon. She scourged herself with iron points, and tore herself with brambles, thorns, and nettles, which she kept on her. She says, "If I walked I placed stones in my shoes. It was, O my

God, what you inspired me from the first to do." She adored a paper image of our Lord, who held in his hands little crosses for distribution. She carried a piece of the "true" cross on her neck. She tried to annihilate self, and become absorbed in God. This point is important, as it is now again after 350 years much to the front, not only in orthodox Christian teaching, but in Christian Science, and elsewhere. It closely resembles the Quietism of the heathen.

That which shone forth with such an extraordinary lustre in Madam Guyon's life was the same light of which Eastern sages had caught a fleeting glimpse. "It is ancient Buddhism," says Miss A. R. Habershon, "that teaches concerning the true Nirvana, that only when the self-centre is lost, the Divine Spirit can take its place." A Book on the Quietism of India, written by a French traveller, Bernier, in Madam Guyon's time (1688), gives the following description, which is wonderfully applicable to Madam Guyon's teaching:

"Among the different fakirs or pagan *religieux* there are those who are called Jogees (Yogi's)—that is to say, saints, *illuminés*, perfect, or perfectly united to the Sovereign Being—to the First and Sovereign Principle of all things. They are people who appear to have totally renounced the world, and who ordinarily withdraw into some secluded garden, like hermits with a few disciples, who, modest and submissive, are only too happy to listen

to them and serve them. If food is brought them they receive it; if they are forgotten, it is said they do without it, and that they live by the grace of heaven in fasts and perpetual austerities, and are sunk in contemplation; I say sunk (*abîmés*), for they enter so deeply therein that it is said they pass whole hours ravished and in ecstacy. Their external senses appear wholly inert, and they maintain that they see the Sovereign Being as a living and indescribable Light, with a joy and satisfaction inexpressible, which is followed by a contempt of and total detachment from the world."

A great deal that is popular to-day is founded upon Madam Guyon's teaching as well as on her practice, and particularly with regard to self-crucifixion.

She says: "We never lose ourselves in God save by total death, the mortification of our own intellect, and our 'own' will, commencing by the loss of our 'own' activities. This is never effected without profound prayer, no more than the death of the senses will ever be entire without profound concentration joined to mortification."

But the Bible never teaches that we are to crucify ourselves, nor does God call for the death of the senses. The Epistles teach us that believers HAVE BEEN crucified with Christ*; it is past, an accom-

* Observe Gal. ii. 20 reads: "**I** *have been* **crucified with** (*συσταυρόω*) **Christ**"; Gal. vi. 14.: "**The world** *hath been* **crucified unto me**"; Romans vi. 6: "**Our old man was** (or *has been*) **crucified with him.**"

plished fact, and we are to reckon ourselves dead. Experience must come from fact, and not fact from experience.

It has been pointed out that if we were able to crucify ourselves, we should be alone on the cross; our Lord is not there. He was taken down from the cross, buried, and on the third day rose again.

In union with Him, we rose too, and are called to live in "**newness of life**": we are *not* hanging upon the cross, and we are never told to try and kill ourselves. Our senses, our powers, our will, our every faculty, are to be consecrated, not killed.

It has been well said that when we cease to "**reckon**" we have to "**mortify**." If we do not reckon ourselves to have died with Christ, sin will reign, active sins will be the result; and these are the members which we are told in Col. ii. 5 must be mortified.

And yet from the lips of honoured teachers of this higher life we get such exhortations as to "Take our position as crucified," "Accept crucifixion in Christ," "Escape to a place in Christ on the cross," &c., all of which, though well meant, puts, as an optional Christian experience, that which the Word of God gives us as a fundamental fact, true of every child of God, and not a matter of attainment at all.

Tauler, of Strasbourg, gives us a conversation with a beggar which I may repeat here as illustrative of true Christian mysticism:—

Tauler. I give you good day.

Beggar. I never have a bad day.

T. God give you a happy life.

B. I thank God I am never unhappy.

T. Never unhappy! What do you mean?

B. Well, when it is fine, I thank God; when it rains, I thank God; when I have plenty, I thank God; when I am hungry, I thank God. Since God's will is my will, and whatsoever pleases Him pleases me, why should I say I am unhappy when I am not?

T. But what if God were to cast you into hell? How then?

B. And if He did, I should have to embrace Him with the arm of my faith and the arm of my love; and I would infinitely rather be with Him there than anywhere else without Him.

T. But who are you?

B. I am a king.

T. A king! Where is your kingdom?

B. In my own heart; for Thine is the Kingdom and the power and the glory, for ever and ever. Amen.

This "practice of the presence of God" was Jeremy Taylor's third instrument for holy living.

Another who understood it and from whom we learn much was Nicholas Herman, known as Brother Lawrence, a peasant monk in Paris, who lived at the same time as Madam Guyon, but from whom he differed so widely in practice. He says: "There is not in the world a kind of life more sweet and delightful than that of a continual conversation

with God. It is not necessary for being with God to be always at church; we may make an oratory in our hearts, wherein to retire from time to time to converse with Him in meekness, humility, and love. When we come to love God we shall think of Him often, for our hearts will be with our treasure."

We are told he was always "pleasing himself" in every condition, by doing little things for the love of God. He was more united to God in his outward employment than when he left them for devotion in retirement. He began to live as if there were none but God and he in the world. He walked before God simply in faith, with humility and with love, and he applied himself diligently to do nothing and to think nothing which might displease Him. He had a habitual silent and secret conversation of the soul with God, which caused in him so great joys and raptures that he was forced to use means to moderate them. A week before his death he said "I hope from God's mercy the favour to see Him within a few days."

Here then is the utmost possible exaltation of soul and communion with God combined with Christian sanity; for he was a very hard-working servant—a remarkably good cook and a good judge of wine, which he always had to buy for the community.

Sanity, I submit, is compatible with the deepest spiritual exercises of which the soul is capable, provided they be natural and not forced nor contrary to the teaching of the word of God.

In the Holy Communion the soul is sometimes so carried away as to be quite oblivious of things around. H. Ward Beecher writes: "There are times when it is not I that am talking. When I am caught up and carried away so that I know not whether I am in the body or out of the body," which corresponds closely with the experience of Evan Roberts and many others.

There are few mystics but have been at times quite unconscious of being in the body; but even this exaltation does not necessarily imply undue excitement or extravagance of any sort.

The presence of God gives the very deepest joy that the human heart can ever know. It gives the highest spiritual exaltation and boundless happiness, and it is in this connection that the Apostle is obliged to speak of being "**beside himself.**" It produces the most perfect and indescribable contentment, trust, and peace. The soul feels absolutely impregnable.

But it has also other sides in the experiences that flow from it.

It produces perfect calm and quietness. He that believes does not "**make haste.**" There is great sobriety and the absence of all excitement.

The language of the man who walks with God is wonderfully restrained and rational, and above all perfectly natural.

There is very little talk about God, but there is profound and manifest reverence. Above all there

is a deep and strong sanity and self-control and sobriety, and soundness, and gentleness. In fact all the traits in which God delights, He Himself produces, without effort on their part, in His children by the fact of His enjoyed presence in the soul.

The truest sanity *is* in Christians; for they alone can survey the whole of life past, present, and future, and not be afraid; but are filled with the peace and with the serene intelligence that contact with the Divine gives to the soul.

They fulfil Browning's lines,

"Trust God, see all, be not afraid."

Moreover their lives are sane and full of good works. To be under the guiding eye of God consciously and constantly, to see Him always before us, is to have Him even at our right hand, so that we cannot be moved.

I might of course say very much more, but I think I have said enough to show that the greatest enjoyment of the highest privileges and communion are all compatible with sanity. Indeed to suppose otherwise were to make God the author of confusion. It is not so.

The man whose whole being is in harmony with itself and with God is the man who is furthest removed from folly of mind or action.

But we must remember there are counterfeits and imitations everywhere, and that the devil always lurks beneath the shadow of the Church.

CHAPTER VIII

The Wiles of the Devil

STUDENTS of Scripture are well aware that Satan is termed the God of this world. They know (2 Thessalonians and the Revelation) that he will yet become the Antichrist, indwelling in some human being. It only remains for him to usurp the place of the third person of the Trinity—the Holy Ghost. And this appears to be his special rôle at the present day, and in Irvingism and similar delusions. The Person and work of the Holy Spirit have been specially prominent in Christian doctrine of late years, and this is undoubtedly Satan's point of attack, in simulating the energy and work of the Holy Ghost.

In Spiritualism, which is not *all* charlatanism, there is reason to believe that evil spirits have posed as those of departed friends, but now we get them speaking with the voice and authority of the Spirit of God.

Not only so, but in any mystic cult, in every thought-healing centre, in Christian Science and in all the new theology teaching, even in the cult of

Isis in London, and other strange faiths, the Bible is everywhere freely quoted and referred to and apparently honoured. The one thing that is not done is to make confession of "**Jesus Christ come in the flesh,**" which St. John points out is the test no evil spirit can stand; in short the revelation of our Divine Saviour in human form in His birth, death and resurrection. The operations of evil spirits are very various, and well adapted to different minds and faiths; but they have one point of union, denial of the Person and work of the Son of God in some form or other.*

There seems reason to believe that quite apart from a human liability to sin, and proneness to err, we get in religion, special temptations amongst Christians to sins, which are one and all utterly alien to the spirit of Christianity. It is quite remarkable under the name of religion what enmity, strife, jealousy, wrath, factions, divisions, heresies, envyings, lying, malice, hypocrisy, and hatred abound (Gal. v. 19).

One cannot but think that the promotion of these evils is the work of the enemy; as the sowing of the tares among the wheat. There seem to be specially devised snares set for Christians at every stage of their life.

*It is true that in the Irvingite movement there was a mere verbal assent to the phrase "Jesus Christ come in the flesh," but further examination showed that doctrines denying this were taught.

The dead level easy-going Christian is already overcome by sloth and inertia, and needs no further attention. He will never give much trouble to the enemy.

The Christian of "open and inquiring mind" is agog for new vagaries and ideas of every sort, and greedily swallows the latest new thing in theology, which is carefully prepared for his consumption.

The "doctrinal" Christian is the prey of various heresies, mostly consisting in truths distorted in different ways, and used as centres for dispute and division.

The emotional and "higher-life" Christian is however the one for whom most snares are set, and it is utterly futile for him to dream of being **"able to stand against the wiles of the devil,"** unless he closely obeys the Apostle's detailed direction for the conflict as given in Eph. vi. 10-18. The whole armour of God, every piece of it, is needed; and above all the sword of the Spirit which is the Word of God, and the attitude of prayer.

I think the most careless one who reads this passage must be struck by the tremendous nature of a conflict that requires such elaborate armour.

The Christian's danger of course begins with his progress, and his attempts to make good his footing on high and holy truths, and in short to fit himself entirely for the service of God.

I have already indicated some of the subtle dangers that beset his path. There is that con-

nected with "full surrender" when pressed, as was the κενοσις (emptying) of our Lord, far beyond its Scriptural meaning.

There is the misuse of crucifixion, as an active voluntary process instead of an accomplished fact.

There are many errors connected with the power and work of the Holy Spirit.

Special caution is needed with regard to all miraculous, or partly miraculous gifts such as the gift of tongues, prophesying, healing the sick, &c., all these being easily and freely counterfeited by Satan.

Respecting the gift of tongues I should like to say a word here. It has been pointed out to me that it is at least very doubtful whether the miraculous gifts of apostolic days were intended to be continued. There was a very special reason for prophesying and speaking by the Spirit when the churches had no Bible and Christians were veritably like children. Now we have the full Bible and the need is not the same (See 1 Cor. xiii. 11).

All miracles have been for special seasons only. The miracles prepared for the deliverance of Israel from Egypt were not needed in the wilderness. Those in the wilderness ceased when the Jordan was crossed. It would not have been according to the mind of God had they prayed ever so long and earnestly for the pillar of cloud to lead the tribes to their various inheritances. It had served its purpose and ceased to exist, and if we examine into the gifts of tongues we may find something very similar.

It is remarkable in the first place that there is no mention of them in Ephesians, Philippians, Colossians, Timothy, Titus, Epistles of St. James, St. Peter, and St. John, all written subsequently to Corinthians. We must, in looking at these questions, have some idea of the various dispensations and what belonged to them; and I think a close consideration of the tongues will show they were specially employed when God finally gave up His ancient people and turned to the Gentiles.

St. Paul tells us that the gift of tongues was "**for a sign . . . to them that believe not,**" and his quotation from Isaiah xxviii. 11, 12, clearly shows that these were not unbelieving Gentiles, but the unbelieving Jewish nation. It is very significant that it is at Corinth we hear so much about them. If we turn to the history of the founding of this church (Acts xviii.) we find that it corresponds with one of the great crises in the book of the Acts when the Jews once more rejected the Gospel. "**They opposed themselves and blasphemed**" and Paul therefore said, "**Henceforth I will go unto the Gentiles.**" He left the synagogue and went next door to the house which joined "**hard to the synagogue,**" and there, "**Many of the Corinthians hearing, believed.**"

It was in this church thus formed that the "gifts" were so abundantly manifested, and for a special reason. The Jews in the adjoining synagogue must have heard of them, and had they understood Isaiah

xxviii. would have known that these tongues were a sign from God that he had taken up the Gentiles.

No such state of things is found to-day. But to pass on.

There is a special danger connected with erroneous teaching concerning the second coming of Christ.

In every outburst of evil teaching the Second Advent has been prominent, and if Satan is to come forth eventually as Antichrist, one can understand how he could misuse the special truths to serve his own purposes. There is also great danger attaching to the pressing of Christian perfection beyond scriptural limits.

And connected with this. Is there not great danger in a teaching which makes those who embrace these doctrines into a special class with special privileges, such as being those who alone will be taken away at our Lord's coming?

Such a doctrine is peculiarly subtle in its results, as those who are left behind at this time can still regard themselves as Christians and as such form a body of worshippers of one who will present himself to them as Christ, but who in reality is Antichrist.

The "rightly dividing" the word of truth by means of a knowledge of the various dispensations is in itself another safeguard against error.

With regard to meetings of all sorts, special dangers may be pointed out, only it is my earnest wish while forewarning the unstable not to deter any from seeking every blessing God has to give them.

No one, therefore, must imagine for a moment that I do not fully appreciate the value of religious meetings, because I point out certain dangers which may lie in them for some, if watchfulness and care be not exercised.

In the first place we must remember that in all great crowds assembled with a special object, particularly if it be a religious one, there is a strong hypnotic power absolutely inseparable from them, and not dependent on the speakers. It is just as common as the exhaustion of the air. Quiet, monotonous singing greatly intensifies this hypnotic influence, and especially with the head bowed and the eyes shut—so does prolonged prayer and so do impassioned speakers—and yet none of them nor all of them together are in themselves bad in any way; and as I have said, God can use the power of crowds to His glory just as He can use the quietness of the closet. It is only that one has to be on one's guard against mere ephemeral emotion. I may give an illustration of this.

I remember well in one of Moody's great meetings in the East of London I was sitting behind a remarkable-looking man in the after-meeting, and I entered into conversation with him—while the choir on the platform was crooning in low plaintive tones the words "Come to Jesus, come to Jesus." After a while he said, "I would rather you did not say more to me now, for I shall come to no decision at the present moment. I feel I am carried away just

now, and not master of myself, and should not like to decide on such an important matter in my present condition." Two days afterwards he called to see me at the London Hospital, and told me his whole life had been changed and that he was now an earnest Christian. But, he added, it was no words of yours that did it. It was the endless repetition of that choir; I could resist the call a dozen times, but I could not stand it for a hundred! I found he was the head of an eminent firm of City lawyers, and a very clever man.

Now this shows two things, his recognition of his emotional state and his desire not to build on that; and at the same time God's use of the undoubted hypnotic power of the low monotonous repetition of the choir.

All manifestations of supernatural power are of course very upsetting to the mental balance, and here we must once more repeat that wherever God begins any great work it is simultaneously counterfeited or corrupted by evil agencies. In the teaching at such assemblies there are certain points that may awaken caution in the hearer; such as earnest and persistent calling and praying for gifts and miracles, a neglecting of the foundations of truth, and as I have said, special teachings respecting the Second Advent, all of which have been much employed by the enemy*

Secret teaching and initiation, despising and

* This caution must not lead us to regard Second Advent teaching, which is so greatly needed, as of danger in itself.

ignoring other Christians of different sects, the formation of special coteries and circles, working up of excitement and forcing of testimony, abnormal physical manifestations, incoherences and mysticism are all practices that should be avoided.

In the present day it must not for a moment be imagined that if teachers are men of pure and righteous lives, exhibiting the fruits detailed in Galatians v. and well instructed in the Bible, that it is of itself sufficient proof they are of God.

It is now *the* day of 2 Cor. xi. Satan is now an **"angel of light,"** and little else: *his* ministers are **"ministers of righteousness,"** and stern denouncers of immorality.

It is useless hunting for Satan only in the vicious purlieus of the City, when he may occupy the fashionable pulpits and preach sound ethics.

I may add a few further cautions even at the risk of some repetition.

Never surrender consciousness, a sound mind, a good understanding, self-control, a reasonable gentle disposition, and general sanity. God uses and sanctifies these gifts of His for His praise and glory; He does not abolish them.

There must be sound common sense in full activity, combined with humility, reverence, and submission to God's will.

To be emptied of self, including almost an annihilation of all reasoning and intellectual faculties was, as I have said before, much pressed in

a recent heresy as true of Christ in Phil. ii. 7, but is neither true of the Master, nor should it ever be true of the servant.

Next I would suggest, with regard to any magnetic speaker whom one is following, a very careful examination of his teaching respecting the Person and work of Christ.

I was lunching with an eminent religious teacher once, who boasted to me of his complete emancipation from the old and effete doctrine of man's lost condition, the need of a Saviour, the atonement by blood, etc., and at the same time said he was agreeably surprised to see what an immense circulation his books had in orthodox Christian houses ; the readers apparently never noticed that none of the truths on which their hopes were built were ever found in his books.

Another point to bear in mind when miraculous gifts are pressed as essential, is that the passage in the Bible on which they are chiefly founded is of doubtful origin* (Mark xvi. 17, 18). It is not, as most are aware, found in the great manuscripts at all, and first occurs about the fifth century. It is, therefore, possibly of no apostolic authority.

Another point to notice is that our Lord's miracles of healing were not performed with a view to banishing all diseases, but were for signs ; and moreover, were not wrought on converts in answer to the prayers of faith, but on sinners.

* The verses are not found in Sinaitic or Vatican MSS.

The reason the existence of the gifts (prophesying, tongues, etc.) in the very early Church, I repeat, appears to be because there was then no Bible; for even the Old Testament was exceedingly rare and hard to get, and of course the New did not exist. Thus they were as children, and had to be instructed by the direct voice of the Spirit.

But now we have the full and completed Word of God, and it would seem that the gifts are no longer needed (*see* 1 Cor. xiii.)

Not only so, but there is a great danger of founding doctrines, or lines of conduct on the "voice of the Spirit" instead of on the written word of God, which is able to furnish the "**man of God**" with all he needs. Such "voices" have been the source of countless errors and grievous sins and immoralities wherever they have occurred.

It is, I repeat, well to note that there is not a word about tongues in the other churches: nor in the instruction to Timothy, Titus, or by St. Peter; and the omission is most significant.

With regard to healing, that, too, seemed to have passed away, at any rate as a practice, when Israel was finally rejected; for we find Trophimus and Epaphroditus left sick, and Timothy counselled what to take for his dyspepsia. This may seem trivial, but is all of weighty meaning.

I may close with a word or two of general advice.

Never rashly pronounce any unusual manifestations to be of God or the Devil. Wait and see; most probably they are mere natural excitement.

If convinced of a supernatural element, prove the spirit, carefully and thoroughly, as directed in 1 John iv. 1, 2.

Be very careful in your decision, and never act on it until some time has elapsed.

Remember how many greater and wiser than ourselves have been deceived.

At the same time do not denounce what you do not understand, and speak evil of no man. Remember that to attribute the genuine works of the Spirit to Satanic agency is akin to the "unpardonable sin" of the Gospels.*

Great and prayerful study of the Word of God and close adherence to it is, I am convinced, the best safeguard when dealing with rare spiritual phenomena.

Don't follow even the best man into what you judge as doubtful doctrines or ways. Be fully persuaded of all you do in your own mind, and ever pray earnestly for Divine guidance.

*But there is a great difference! The "unpardonable sin was the *malicious* attributing the Spirit's work to the Devil, through hatred of heart, and resisting the truth by unconverted men. No Christian can commit this sin; and an error in judgment is after all a sin of ignorance; and the desire and purpose is good; whereas in this case it was the evil desire that prompted the blasphemous utterance.

CHAPTER IX

From a Medical Standpoint

SO far I have used the words sanity and insanity in the loosest possible way, and one professionally quite unworthy of a medical man. But I did so purposely, desiring to write as a layman to laymen, or rather I would say as a Christian to Christians. In this last chapter, however, I wish to treat my subject rather from the standpoint that comes before one week by week in a class of people that prove the most perplexing of all my patients. I am sorry to have to talk about my own work at all, but it is inevitable. I must draw upon my own experience if I am to make this chapter of any use, and I earnestly hope that its careful perusal and consideration may be helpful in keeping some who are drifting towards these insidious dangers of which it treats, out of the doctor's hands.

It is quite lamentable to see how many Christians suffer from nervous disorders, and while I hold no belief that Christianity is in any sense a specific against disease or a guarantee against accidents, I do believe that there are a large number who never

need have been ill at all, had their Christianity been of the right sort.

I should like to be understood in what I say: I see numbers of nervous invalids who have become so by chafing against adverse fate, uncongenial ties, unkindness, and misunderstanding and neglect, want of love and sympathy; or perhaps it may have been active persecution, misrepresentation, and slander, loss of money or friends, want of occupation or of an object or ideal in life, or from monotonous work or drudgery.

"And surely," you say, "this is enough to destroy the nerve force of any man or woman." Yes, it is, but not of any Christian, if he knows how to meet it aright. A careful consideration of Psalms xxxi. 19, 20; xci. 1; and Isaiah xl. 28-31, and Phil. iv. 6, 7, will reveal that the Christian has a practical and available refuge from chafing and irritation, from wear and tear of spirit and nerve exhaustion, that makes for health, if he only knows how to use it.

Indeed, the picture presented to us in Phil. iv. is that of a heart actually garrisoned by God, in such a way that it cannot be reached save through Him; and in passing through His grace and love the sharpest venom loses its poison, and the most malignant dart falls harmless. It was thus our Lord was kept in perfect peace of spirit through all the wearing unbelief and misunderstanding of the little home in Nazareth, and against the vile slanders (see Matt. xi.) of later years. And so we may be kept if we only will.

No small number, indeed, of my patients are afflicted mentally (like the poor 'bus horses physically) with "sore necks" from trying to draw the heavy load of life with collars that do not fit, being lined with self, and pride, and ambition. Christ in vain cries to some of us: **"Take My yoke upon you and learn of Me; for I am meek and lowly in heart."** He offers us His own yoke or collar with which He drew the load of life, and it can never chafe the neck, because it is padded with meekness and lowliness of heart. No small amount of nerve exhaustion comes from disappointed pride and unsatisfied ambition.

Another religious trouble that comes before me is that of obsession or the "*idée fixe*." This is when one idea obtains command of the whole mental horizon to such an extent as to render the mind unbalanced, and the conduct unreasonable. Pushed to an extreme, this becomes monomania. It is connected with a fixed mental background; that is to say, an impossibility of looking at anything, however different the objects, save from one fixed standpoint. When this background is absolutely fixed, the patient is no longer sane.

Obsessed people are impervious to argument, however reasonable, and are entrenched in their own ideas. There is an entire absence in them of that ἐπιείκεια, or sweet reasonableness, which I have adduced as an important sign of Christian sanity. This of itself does not amount to disease, unless it

renders the person unreasonable in daily life and conduct.

The most obstinate and worst cases are those connected with religion, and the greatest care should be taken never to let one single aspect of Divine truth, or even religious truth alone, entirely dominate the soul. God should do so, but then His Spirit leads into *all* truth, which is many-sided and as wide as its Author.

I have said much as to the dangers of puberty. I may add a word here regarding the perils of the climacteric, and how much want of balance, sudden obsessions, extravagances of all sorts are found amongst women between the ages of forty and fifty.

Those of high spiritual attainments may consider these remarks as on a low plane, and possibly as "wanting in faith," but they cannot be disregarded with impunity, for they are the laws of God for the body.

But I do not write this chapter to speak of the general relations of Christianity and health, fascinating though the subject be, but only of those whose nerves or mental balance is upset with regard to religious matters. I will point out some of the principal causes, nearly all of which are preventable. First, as to the body. What practices are likely to lead to a loss of balance of nerve or mind?

Want of sleep is one. Many evangelists I know boast of their power to set all laws of nature aside in their own case, and for a time they defy them, and

apparently nothing disastrous happens; but sooner or later Nature exacts a most terrible retribution, and the labourer is either permanently laid aside with illness or broken down for a long period. In such cases, indeed, where there was a latent weakness or predisposition, reason itself may be lost.

"What!" you ask, "in the service of God?" Yes, in serving God—with zeal, but not according to knowledge. "**He knoweth our frame, He remembereth that we are dust**"; it is we who forget it!

Now, have we any warrant to believe that if we persistently set the laws of Nature at defiance, God will miraculously interpose and guard us against our folly? I do not think so. I quite grant that there are exceptional times when God may call His servants to do without their natural rest, or to deny themselves in some other way, but these are very special occasions, and one should carefully see that, after the strain is over, extra rest is taken to make good the waste. In short, a sound mind and sober common sense should ever accompany the most entire devotion to God. But there are times when one may, with deliberate purpose, lay down one's very life in God's service if called upon to do so, as my brother did in China. But this is far different from the reckless and careless and sinful neglect of the natural needs of the body so often seen in excited revivals and prolonged spiritual exercises.

Neglect of food is another of the practices likely to injure health and nerves. We all know the important position fasting occupies, both in the Bible and in the church, and do not for a moment say the practice should be abolished; for, conducted with due moderation, it is of great service at special seasons and on suitable occasions. But what I wish to point out is the serious injury likely to arise from the habitual neglect to take sufficient nourishing food, for I know well that sound thoughts cannot proceed from an unsound and ill-nourished brain, and that if food is withheld too long there is not only faintness, but the thoughts become disordered, and delusions arise. Again, ill-health comes from neglect of physical exercise, and still more from want of rest of that part of the brain which is so actively employed in religious services and exercises.

He is indeed a wise man who knows the true value of re-creation, and who, in his intervals of saving souls and edifying believers, follows actively some healthy hobby that really has power to occupy his mind, and that suits his tastes and age.

The best varieties, of course, are those that keep him in the open air, give him moderate but sufficient and really active exercise, and contain enough interest for him to enable the overworked parts of his brain to lie fallow, while the unused parts are busily employed.

The great point is that the recreation should be

as different as possible in its nature and surroundings from the ordinary work of his life.

Another great danger that leads to loss of balance is working at high pressure when convalescing from any weakening disease, and above all from influenza. This deadly brain poison requires proper rest, as it affects the nerve centres almost more than any other.

Another cause of trouble is running the mind always in the same groove, and ignoring all the other faculties and gifts with which God may have endowed us for the sake of that one. Specialists always tend to be one-sided, and are often ill-balanced; and not the less so when the specialism is religion.

I know the study of Christianity is so lovely, so absorbing, so vast, as to demand all one's powers; and it requires a strong sense of what is right to oneself, and what is, after all, to the greater glory of God, resolutely to turn away from it, and to heartily take up something that develops another of our faculties. Let me here say a word to parents to be most careful as to this. However well the fully-grown brain and matured intellect can stand the strain of perpetually playing on one string of the mental harp, there is no doubt that in youth it is extremely dangerous. Adolescence is a most unstable time of life, when there are most nervous sufferers, and when the balance may be lost in every possible way.

It is also the time, as I have shown, when three-

fourths of all conversions occur, and when religious exercises abound. It is likewise the period when the brain itself is most rapidly developing and the whole organism is changing from that of the boy and girl into the man and woman. No time in life requires such careful handling as I have pointed out in Chapter iv., and all I need do now is to remind parents to see that their children get a good all round development for spirit, soul, and body.

With regard to actual disease, I find nearly all who have lost their Christian sanity are alike in two respects. They are all "publicans" in their ready confessions of their sins, real or imaginary, and all have morbid consciences. One finds absolutely no Pharisees among them. There is generally some "unpardonable sin" weighing upon them, and this is what they describe as the sin against the Holy Ghost. Not one in a hundred of them, however, has any idea of the real character of that awful sin. All peace of mind is of course lost, the person has deceived himself and others, and ever and always will tell you endless stories of his wickedness in thought, mind, and deed. Such sufferers never seem to overrate themselves, or exhibit any of the signs of spiritual pride.

So far, you say, so good. Perhaps so, but in practice I find it easier on the whole to pull a man off a pedestal than to lift him out of his morbid depths.

In short, my experience is, that whenever Christian sanity is lost in the medical sense, and the person is

plunged into religious depression or melancholia, argument and expostulation are absolutely useless, and to restore such a patient from three months to a year requires to be spent preferably under the care of Christian people who can sympathise, though they never pander to the ailment. The time should be filled with action, and enforced work of an engrossing kind, with an utter absence of all Christian teaching and exercises as far as practicable.

I have seen cures in the most hopeless and deplorable cases (where indeed the sufferer had to be protected against himself), and therefore I despair of none. At the same time I must utter the most solemn warning possible, to those who in God's mercy have possession of their faculties not to dare to trifle with them, to avoid all dangerous excesses of spiritual excitement, to care conscientiously for their bodies as to food, and rest, and exercise, and change of thought and work.

Religion and love touch the two deepest emotional centres in our being, and are the two most potent exciting causes of loss of mental balance, except the direct nerve poison of influenza. Of course heredity is a predisposing cause that must ever be kept in sight, but it need never give trouble if the life be ordered wisely.

It is so easy to lose the balance and so hard to regain it. Indeed, few are ever the same again, and when I so often meet with devoted servants of God

wrecked in mind or body, I wonder whether, after all this can be the will of God concerning them. I feel sure many of us would last much longer if we went a little slower.

Turning now to the morbid conscience, let me utter a most earnest warning against the manufacture of an artificial one.

The Pharisees were past masters of this art, and a pious Jew felt condemned if he ate an egg on a Sunday, as it was probably laid on the Sabbath, causing the hen thereby to work on that day.

Hardly less ridiculous are the countless artificial laws and restraints whereby we seek to regulate one another's lives as Christians, and do infinite mischief thereby. I must not dwell on these human laws, but in certain circles the consequences are terrible, and I am not overstating the case when I say deliberately that I know more than one person now an inmate of an asylum from the direct result of the artificial over-pressure of a sensitive conscience.

I find far more evils arise from too much conscience than from too little, at any rate from a medical point of view; and I think if more were done in explaining the law of Christian love and liberty and the "guidance with the eye," instead of manufacturing laws of bondage, and bits and bridles, a great deal of sorrow would be prevented.

The narrow Puritan school, necessary as it may have been at the time of its institution as a godly protest against the outrageous license of the day, is

after all no true type of Christianity. Love, not asceticism, is the spirit of health and sanity, and the essence of Christianity.

Want of religious balance, especially in women, is often due to simple ill-health, and not to any error in Christian training; and there are many cases of religious breakdown not due to any religious cause, but to a weakening of the nerve force from ordinary illness. It is at a time like this that the value of a quiet, sane, Christian character comes in, so that the balance is preserved in the time of weakness; the religion in this case being a help and not a disturbing element.

Amongst medical men religious melancholia is looked upon as a most hopeless variety of the disease, and in my experience I have known religious depression continue for years in the most earnest Christians, long after every contributory cause of nerve weakness, etc., had been put right. Of course this is only natural; because, as I have said, it is religion that touches the most profound depths of our being.

But, you say, why does not God intervene and save these, His children, from such a fate? I cannot tell you *why*; all I know is that He who is Infinite Love and Infinite Justice, and who is our Heavenly Father, does *not*, for some all wise and sufficient reason, always protect His children against their own foolishness.

Knowing this, it behoves us to see that we

use the reason God has given us, and carefully avoid trifling with, or overtaxing those powers with which He has endowed us. I feel quite sure that none of my readers who study and follow the Divine directions given, as detailed in Chapter ii., will ever be led, under any plea, into excesses that may cause them to lose their balance, and become victims of religious depression.

* * * * * *

What, then, is the conclusion of the whole matter?

Simply that the path of true glory to God, of safety for ourselves, and of deliverance from the snare of the devil, lies in ordering our life by the Word of God in every detail; and that neglect of this may lead us into prolonged suffering and sorrow, from which we must not expect to be saved by Divine interposition.

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xv, 165p. ; 20cm.

1. Christian life. I. Title.

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